

CHURCH SCHOOL IMPROVEMENT

·W·E·Chalmers·

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CHURCH SCHOOL IMPROVEMENT

**A MANUAL OF STUDY AND WORK
FOR THE WORKERS' CONFERENCE
OR SCHOOL COUNCIL**

**EDITED BY
WILLIAM E. CHALMERS**



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FOREWORD

“Is your Sunday school a standard school?” “Is there a school standard of efficiency?” “If a standard has not been formulated, why doesn’t somebody do it?” “Has not the experience of thousands and thousands of groups of earnest workers developed the generally recognized essentials of an efficient school?” “Would it not be desirable to establish an agreement upon a few fundamentals of organization and method which could be used as a test or the basis of a scheme for improvement?”

These questions have frequently been asked by school leaders. This little study-book and the improvement plan of which the book is one part are an attempt to find answers in the results of a three-year common effort of a large number of schools.

After carefully studying school essentials in actual practice, agreement has been had upon ten factors of prime importance. Nobody claims that these ten factors are all-inclusive. This is no attempt to set up a final standard statement. But all will agree that no school can come to its greatest without building these ten factors into its life.

We recommend the use of this book as a study manual by the regular monthly meeting of the teachers and workers. We recommend its use in connection with the wall

Foreword

chart "Ten Test Points" which has been published to accompany this book.

The writers of the several chapters are field workers in Religious Education for The American Baptist Publication Society. The editor has merely assembled the material and given it a common form.

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CHAPTER I

ORGANIZATION

By A. Lawrence Black

By organization, we mean the orderly bringing together of individuals for the purpose of carrying on the work of religious education in the church. Teaching religion is the chief office of the church of Jesus Christ. Therefore, the responsibility of organization and promotion in religious education rests on the church, and must be built up by the church and within the church. The school idea has grown to include much more than was formerly within the limits of the Sunday school. We speak now of the "School of the Church," having in mind the entire program of the church in religious education. In this chapter we have in mind the comprehensive idea of a school under the management of the church and within the church, a school which includes in its scope every phase of religious education. Every church must engage in varied activities for which men, women, and young people must be trained. Evangelism, Leadership, School of Missions, Vacation Church Schools, Week-day Religious Schools, and Church Night Schools are new and popular divisions of school work which many churches are carrying on. We do not undertake in this chapter to cover the organization of any of these schools, but we speak of them to indicate the scope and possible growth of the church school.

Pastor and Cabinet

Small progress will be made without plan. Organization is the beginning of success, and must be initiated by some person or group of persons. In so far as a church has any visible head, that head is the pastor; next to him stands a group, variously known as Board of Deacons, Advisory Board, Prudential Committee, Cabinet, etc. We will call this body the Cabinet. The beginning of all organization in the church is with this group; not that it must initiate every organization, but that all must clear through it. It is the function of this group to appoint standing committees, or to form departments of work to which certain powers are delegated. Among these various groups or departments, there should be a Committee on Religious Education. Such a committee is the proper place for educational responsibility, and the cabinet is the proper authority to place responsibility.

The Educational Committee

The Educational Committee should be nominated by the cabinet and elected by the church, and through the cabinet become responsible to the church for all educational organization, promotion, and growth. Its members must be chosen solely for their adaptability to the task. Their duties will be to elect a Director of Religious Education; to pass upon all plans proposed by him; and, by approving or disapproving such plans, to determine the educational policies of the church. This body in consultation with the pastor, the director, and the heads of the various educational departments should appoint all supervisors and teachers, determine the courses of study and the

distribution of the budget, and be the executive committee of the Church Council of Religious Education.

The Director of Religious Education

A directing head with a directing committee behind him is as imperative in the educational program as is the pastor in the general program of the church. Let no church think that it can still put on a school program without a school head. This head ought to be other than the pastor or superintendent, and ought to be paid for his services and give all his time to the work. He should not be an assistant pastor. He must be an educational expert. In consultation with the proper persons and groups within the church, he will recommend the appointment of supervisors and teachers, superintend teacher-training, and become the general executive of the Educational Committee, the Educational Council, and of the church in all matters of religious education. He is thus organizer, executive, and supervisor of the entire religious educational program. In small churches, the pastor, the superintendent, or some layman may be able to carry this work.

We believe that all educational work, including missions, finance, and evangelism should clear through the director's office. The church which will begin its organization work in the church cabinet, and use painstaking and prayerful care in the selection of a director and an educational committee, thus putting its educational program into competent and experienced hands, need have little doubt as to the future of the educational program. Half the race is getting a good start. The big essential in educational organization is to find those who know the problem. Failure in the past has been due largely to lack

of organization, and to the fact that the work was in the hands of inexperienced and untrained people. Reason would indicate that educational work should be done by educators. Business requires this economy of investment. The teaching commission of the church requires the church to produce teachers.

Religious Education Council

There must be some clearing-house for the various educational organizations and agencies of the churches. The Director of Religious Education and his committee furnish this clearing agency. For the purpose of counsel and information, it is well to have a very large and representative body composed of elected representatives of the various departments of the church with which the Educational Committee and Director may meet in conference. This group will be too large for executive or directive operation, but will serve as a forum or council. It will be an advisory rather than a legislative body, and may meet at the call of the Educational Committee, which should always be the Executive Committee of the body. It will be well for each of the several departments to elect its own delegates in its own way; probably one from each organization is sufficient.¹

We have considered above the organization of the school in relation to the church as a whole. It is important that we keep always in mind that the school is not a thing separate from the church, but rather a part of it. The members of the organization we have mentioned—pastor, educational committee, director, and council—

¹ See "Coming School of the Church," Chalmers, Keystone Edition, pages 264 and 265.

are executives and advisors whose duty it is to correlate all the work of teaching. We now pass to a consideration of the organization of that unit of the church work which we have long known as the "Sunday school," and to the specific duties of its members.

GENERAL SCHOOL ORGANIZATION

1. Officers

A. General Officers: A Superintendent and from one to three Associates: Secretary, Treasurer, Financial Secretary, Librarian, Ushers, Enrolment Secretary, Grading Secretary, Birthday Secretary, Historian, and Chairmen of Standing Committees.

B. Departmental Officers

a. Cradle Roll: Superintendent and Helpers, or Visitors.

b. Beginners: Superintendent, Associate Superintendent, Pianist, Song Leader, and Teachers.

c. Primary: Superintendent, Associate Superintendent, Teachers, Secretary, Treasurer, Pianist, Song Leader, Doorkeepers, and Teachers. The officers and teachers should form the Primary Department council.

d. Junior: Superintendent, Associate Superintendent, Secretary, Treasurer, Pianist, Song Leader, Librarian, Doorkeepers, and Teachers. The officers should compose the Junior Council and may if they desire have pupil representatives in the council. It may be best in some situations, especially in small schools, to operate all these departments under a general organization called the division. In such case a superintendent and a secretary

are elected for the Division, and with the teachers, and the department heads constitute the Council. What we have said in regard to the Children's Division will also hold true as to the Young People's and the Adult Division in small schools. However, as the scheme develops, the departments should be formed.

e. Intermediates: Superintendent, Associate Superintendent, Secretary, Treasurer, Song Leader, Pianist, Librarian, Ushers, and Teachers. The Council will be made up as above, except that here we must give the students full representation in the Council. All classes here should be organized, and each class should elect its delegate to the Council.

f. Seniors: Superintendent, Associate Superintendent, Secretary, Treasurer, Song Leader, Pianist, Librarian, Ushers, and Teachers. Council composed as above with student representation.

g. Adult: Superintendent, Associate Superintendent, Secretary, Treasurer, Song Leader, Pianist, Librarian, Ushers, and Teachers. It is very desirable that Adult Bible Classes be encouraged to work together in a department. It will be necessary to give large discretion to the Council formed by elected representatives from each class acting with the department officers.

h. Home Department: Superintendent, Associate Superintendent, and a number of Helpers or Visitors. As the school idea gets hold of the church, other departments may be added with organization somewhat similar to those already mentioned. As immediate possibilities we mention a Department of Teacher Training, a Department of Vacation and Week-day Church Schools, School of Missions, School of Evangelism, etc.

Duties of Officers

The scope of this chapter forbids any detailed treatment of the duties of the officers. We recommend a careful study of the books cited in the bibliography at the end of this volume. Too much emphasis cannot be placed on the importance of having officers who are properly qualified for their tasks. One feature of the work of the Director and of the Committee on Education is to see that every officer is fitted for his task or is able and willing to learn.

The General School Council

There should be a general School Council, composed of the Superintendents, General Officers, Heads of Departments, Teachers, pupil representatives, Director, Pastor, and members of the Education Committee. This group will transact the business of the school. It will be well to make the Director and the Education Committee the Executive Committee of the Council. This Council ought to meet several times during the year.

There should be a definite program for each meeting, and the meetings should vary sufficiently to give interest and change. This group, more than any other perhaps, will determine the spirit and general atmosphere of the school. One element, therefore, that must be in every meeting, is that of worship, and along with this there should also be the spirit of fellowship and good-will. This group will be very largely the dynamo of the school, determining the organization, decorum, spirit, and unity of the school.

The Executive Committee of this Council will take

care of any matters of business that may demand attention between meetings. It will also prepare suggestions as to lines of advance and needed changes in the management and direction of the school. The Council may often delegate certain duties to this committee. The committee ought to be allowed the greatest liberty to act in case of emergencies.

2. The Workers' Conference

Aside from the meeting of the School Council, there should be a meeting of the school workers, more especially the teachers, once a month. The Workers' Conference differs from the School Council in that it is composed largely of teachers, and its business is study. The Council is administrative and executive; the conference is social and educative. The problem of time and the personnel of these two group meetings will have to be worked out according to circumstances; but because the meetings and organizations are separate in nature they should be held separately. Matters of business coming in the workers' conference may be permitted to crowd out a study program. A competent committee should outline a series of educational programs for the year and arrange for adequate time at each meeting.

Needless to say, the workers' conference should be carefully officered and a well-studied plan and program of action be inaugurated and constantly pushed. The failure of the conference is due more to failure of leadership than to any other cause. An excellent leaflet has been written by Morgan Williams and published by The American Baptist Publication Society, entitled "The Church School Workers' Conference."

Parent-Teacher Council

It may seem at this point that we are multiplying organizations. But we cite you the title of this volume—"A PLAN OF CHURCH SCHOOL IMPROVEMENT: STEPS IN ADVANCE." We must have multiplicity of contacts in a task that is large. We cannot get away from the Saviour's injunction, "Go ye into all the world," and the parent world is one we have too long overlooked. Thousands of parents would be in the church school if they found helpful suggestions there. People will always support that which gives them help. What class of people are more vitally concerned in the church school than the parents of the children? Teaching religion in the church school is a cooperative task. The church teacher shares this responsibility with the parent. Now, for the purpose of mutual helpfulness these teachers and parents need to get together, not only in the home, but in social and religious contact as well. In public-school work the Parent-teacher Association has come to stay, and has proved under proper leadership to be very profitable. Already the women of the church school have taken the initiative, and for many years the mothers' meetings have been a most important feature of elementary work in our schools. However, we are not here thinking of "mothers" alone. The Bible places the responsibility of religious education in the home as much on the father as on the mother. The obligation is equally on both.

We trust that enough has been said here to set the wits of our readers to work. Once the idea has entered the heads of interested workers, the details of such an organization will be easily worked out.

3. Departmental Groupings

The size, location, and progress of the school will determine the number, nature, and arrangement of departments. In very small schools there may need to be a combination of one or more departments. Especially may this be true with junior, intermediate, and senior grades. On this question local workers must speak. Experience has proved, however, that growth is far more rapid under complete departmental organization. Though the numbers may be small, and there may be no separate room, we advocate the organized department with regular officers.

A. The Cradle Roll. Ages 1, 2, and 3

We are likely to underestimate the value of this department. It is the cradle of the future church, the point of contact with the home, and the largest recruiting station of the church school. Careful choice of a superintendent should be made for this work. This should be a woman, preferably a mother. With her should be grouped several workers or helpers. Remember that workers in this department touch home life in its most sacred and tender relationships. Mistakes can be overlooked and remedied more readily in any other place than here. We must not fail here in our choice of workers. Cradle Roll workers will gather the names of children from birth to four years of age, keep carefully the lists with addresses, visit the homes, hold meetings with the mothers, send out birthday cards, and if possible arrange for the care of the babies while the mothers attend church services. Numerous devices for filing these names and creating interest in the work may be had.

B. Beginners' Department. Ages 4 and 5

Here the same precaution is necessary in the choice of a superintendent, as in the Cradle Roll. The work widens, in this respect, that now the children are old enough actually to go to school. That means a room for the department suited to its requirements, and equipped for its work. In addition to the Superintendent, we will need a Secretary, Treasurer, Pianist, Song Leader, Teachers, and Helpers. It will be well for these officers to constitute a Council for mutual helpfulness and study. Constant study and preparation is essential.

C. Primary Department. Ages 6, 7, and 8

The church must not forget the widening interest of this group of its little folks. No less care should be used in the choice of officers and teachers here. Perhaps even greater skill is required in the leaders here than in many of the older groups of boys and girls. There may be a little difficulty in grading this group, but the grading process should be carefully followed here for the sake of the child later on in his course. Usually one teacher should continue with one grade from year to year, and the class should be promoted to a higher grade and another teacher with each year. This law will hold good up to the Young People's Department.

D. Junior Department. Ages 9, 10, and 11

We strongly advocate holding the 12-year-old pupils among the juniors if there is no Intermediate Department organized and meeting separately. On the other hand, we equally advocate the promotion of the 12-year-olds

into the Intermediate Department if such is organized and meeting separately. Experience has confirmed the absolute necessity of this department. By all means arrange the department even though there is no separate room in which to meet. It would be far better to let the older people occupy the back of the room, and make the whole worship period fit these juniors than to lose the juniors.

E. Intermediate Department. Ages 12, 13, and 14

It took us a long time to convince the church people of the importance of grading, longer to induce them to support a Junior Department, and longer still to get them even to consider the organization of an Intermediate Department. The Intermediate Department is no doubt the greatest single essential of the whole Sunday-school organization. Not that youths of this age are more valuable, or more difficult, but that we have not yet learned to fit the building and the program to their needs. The department organization with its separate meetings, worship, and study, is the solution of this, the largest problem in Sunday-school work. It seems queer that we did not realize earlier that God had endowed the youth of this age with organizing and social instincts, and thus commanded us to group and organize them. Many schools pass them out into the "main room" to be lost. By all means have an Intermediate Department. Even if there are less than a dozen with which to start, organize them, and give them a separate room and separate worship and study period. If this cannot be done, then make the services in the so-called "main room" *entirely* for *Intermediates*. Remember that here you must give the students representation on the Department Council.

Also every class in this department should be organized. A large share should be given the students in the worship period and in the general program. In fact, under right leadership they may largely conduct their own services.

F. Senior Department. Ages 15, 16, and 17

This division is one of the newer departments, but has been sufficiently tried to prove its value. Officers and form of organization are the same as those of Intermediates or Young People; but there should be a little more responsibility for leadership and initiative than with Intermediates, and perhaps not quite so much as in the Young People's Department. If adjustment must be made as to classification, members of this department could be divided between Intermediates and Young People.

G. Young People's Department. Ages 18 to 24

Some years of experience have proved the value of the young people of a school meeting in a separate department. The ages usually included are from 18 to 24. After the preceding discussion as to other departments, little need be added. With proper leadership, this department will largely take care of itself. Leadership is nearly everything here.

H. Adult Department. Age 25 Up

Beginning at 25 and perhaps earlier with some people, there is a decided change of interest and consequently a needed change in the method of religious education. This department should be officered much as the others and

will operate on much the same principles. The Council is still an important feature, and student representation on the Council is very essential. Since we here deal with men and women, there ought to be more democracy and personal initiative allowed. All classes should be organized; but community of interest more than age should be the basis of organization.

I. Home Department

First, the Home Department must minister to shut-ins. The crippled girl, the sick boy, the paralytic, grandma, and grandpa, and all who are truly the shut-ins, together with those whose employment forbids school attendance, need the ministry of the Home Department. They can all be enrolled and become actual supporters and boosters for the church school, but we must reach them.

Secondly, the Home Department has a ministry to parents.

Not all the shut-ins are "shut in." Many who are home on Sunday would be in the church school if the school offered them the kind of help they need. It is the proper function of the Home Department to foster classes for parents, both in the home and in the church school. With the many elective courses, with the numerous books now published on topics interesting and profitable to parents, with the natural ease with which fellowship and mutual interest can be created among parents, and with the growing demand upon the home for ability to teach religion, it looks as if the Home Department ought to be materially increased.

Thirdly, the Home Department should carry religion into the home. Many parents would be glad to carry on

some kind of religious instruction and worship in the home if they knew how. It is the prerogative of this department to take the lead in assisting parents to establish religion in the home. It may not be possible to restore the old-fashioned altar—it may not be necessary. But it is possible and it is necessary that something be done to restore in the home the religious atmosphere which the family altar used to supply. Surely it is possible to have family religion adapted to the needs of the modern family. What better service could the church school render to the kingdom? The home offers a splendid field for personal work in leading parents to Christ. There should be a personal workers' group in every Home Department.

Fourthly, the Home Department can help the home to minister to the school by securing punctuality and faithfulness in attendance and preparation of lessons on the part of the children, by organizing a Parents' Training Class in the school, by securing teachers from among the parents, and by supporting the Parent-teachers' Meeting.

4. Class Organization in the Church School

Fellowship of those of like ages and tastes, the opportunity for social life, division of membership responsibility, mutual helpfulness, quiet study of the Scriptures, and service in church and community are among the advantages of the organized class. The class in itself is not the whole thing. Grave dangers have arisen in the past owing to the fact that classes became small congregations with the teacher as the pastor, isolated from the church and a thing apart. The class must remain an organized unit of the church school. The organization of

the class will center around the teacher. What the class stands for, how it develops, what it undertakes, and the nature of its organization will depend more upon the teacher than upon any other person. The teacher should not rule the class, he should remember that his chief mission is to teach. But by virtue of the fact that he is the teacher, he will be expected to lead in organization. Every teacher should make a careful study of class organization, should be a member of the class with full voting power, and should maintain that relationship which causes the class to recognize him as the leader and advisor. There should be a president, vice-president, secretary, and treasurer. Conditions will determine whether there should be other officers. There should be as many committees as can be useful. It is not well to multiply committees for the sake of having a place to use members. Set tasks that will require committees, but do not make committees that never act.

The class should be small, especially in the lower grades, and when classrooms are not provided. From six to twenty members is sufficient, except in adult classes, and even there probably twenty-five would be a good limit.

ADDITIONAL READING

“Organizing the Church School,” Cope.

“Church School Administration,” Fergusson.

“Organization and Administration of Religious Education,” Stout.

“The Sunday School at Work,” Faris.

“Personal Appeals to Sunday School Workers,” Joseph.

"Organization and Administration of the Sunday School," Cuninggim and North.

"The Coming School of the Church," Chalmers.

"The Sunday School at Work in Town and Country," Brabham.

"Building a Country Sunday School," Middleton.

"The Church School," Athearn.

"Piloting the Sunday School," Fergusson.

"The Successful Sunday School Superintendent," Wells.

"The Sunday School Secretary," McEntire.

"The Cradle Roll of the Church School," Chapin.

"How to Conduct a Cradle Roll Department," Curtiss.

"The Cradle Roll Manual," Moore.

"The Cradle Roll Class at Work," Sudlow.

"The Cradle Roll Department," Sudlow.

"The Children's Division of the Little Sunday School," Baldwin.

"The Beginners' Worker and Work," Beard.

"Methods with Beginners," Danielson.

"The Beginners' Department," Oglevee.

"The Primary Department," Archibald.

"The Primary Department," Curtiss.

"Primary Method in the Church School," Munkres.

"The Junior Worker and Work," Baldwin.

"Junior Program Material," Blankinship.

"Junior Department Organization and Administration," Koontz.

"Junior Method in the Church School," Powell.

"Leaders of Youth," Harris.

"Organization and Administration of the Intermediate Department," Harris.

"The Teens and the Rural Sunday School," Alexander.

"The Intermediate Department," Foster.

"Leaders of Young People," Smith.

"Handbook for Workers with Young People," Thompson.

"The Adult Department," Blick.

"The Adult Worker and Work," Barclay.

"Adult Bible Classes," Hazard.

"The Home Department of Today," Stebbins.

"Home Classes and the Home Department of the Sunday School," Hazard.

"The Home Department," Karnell.

"Extension Division of the Church School," Herbrecht.

CHAPTER II

TEACHING

By William T. Milliken

What Is Teaching?

It is not "telling." It is not "asking questions." It is not "holding a class together until the closing bell rings." At a recent institute where the church vacation school was under discussion, a worthy lady arose and told of the "successful" school that had been conducted by the church to which she belonged. "Why," said she, "just imagine! We had two hundred and fifty children enrolled." Her test of success seemed to be numbers. Finally a good brother asked:

"How does Mrs. Blank define success? How many of the two hundred and fifty were led to Christ?"

"Why, none; but you ought to have seen the handwork that they did!"

"Was there any marked improvement in the lives of those children in their homes or on the playground? Did you notice any significant development in character?"

"No, but they learned a lot of Bible verses."

"Were any of them better able to serve Christ in their daily lives?"

"No," said the lady. "You don't seem to understand. We were conducting a daily vacation school."

There are multitudes like this good woman whose only criterion of success is swelled membership rolls and

memory drills. Teaching is more than imparting instruction. It is piloting young lives through a sea which is for them uncharted. The public school gives intellectual instruction, but fails in the training of the heart and the will. Christian teaching aims at lives that are given to God, that are being fashioned after his likeness, and that are being trained for service. Judged, then, by actual life-values, how much real teaching is there in the average church school?

There is something wrong somewhere, for we have been a long time at the Sunday-school task. All Protestant church schools put together reach but one in three of the youth of our constituency. Out of forty-two million nominally Protestant youths in America under 25 years of age, but fourteen million are enrolled in our Sunday schools. Two out of every three Protestant youth are spiritual illiterates. Three out of every four Roman Catholic youth receive no formal religious instruction. Nineteen out of every twenty Jewish young folks are untrained in the faith of their fathers. In round numbers, the religious program of the American churches of all sects fails to reach seven out of ten of the young people of America. And from those seven come our thieves and our murderers, our social anarchists, and our rebels against law. That there should be so many reveals the fact that there is something seriously wrong with our methods.

Out of every four members in our churches, one came before he was fifteen. Two more enlisted before they were old enough to vote. Only one was redeemed after he had crossed the line of his majority. The realm of youth is our most fertile field of endeavor. Yet our

churches are only one-third efficient in winning these for our Lord and King.

Primarily, responsibility for the training of the youth rests upon the home. But the majority of our youth come from unchristian homes. And upon the altars of nine out of every ten so-called Christian homes the worship-fires have died out. This being true, can the church refuse the responsibility thrust upon it of taking up this work rejected by others? Unless we care for the spiritual needs of these millions they will never be evangelized.

In the average church the personal touch with the boy or the girl centers upon one person alone. Upon that person, then, rests the burden of responsibility for the evangelization and training of those spiritual waifs and strays. This person is the teacher. Then, should not the church insist that its instructors be worthy and well qualified, properly fitted for the task? It seems to the writer that the very least that the church should ask of those who have in charge a task of so great importance is the following qualifications:

1. A personal experimental knowledge of Christ.
2. Fine tact, and sincere love for boys and girls.
3. Knowledge of the mind of the pupil.
4. Knowledge of how to teach.
5. A vision of possible life-service for each pupil.
6. Ability to inspire and train for service.

The last four requirements can be gained by study, and every school ought to demand of its teachers that they meet the conditions of efficiency. The nurse whose charge never matures but remains a baby, is a failure. How much better is the teacher whose pupils do not grow to be like Christ, or to have a vision of service?

I. SUBSTITUTES

It is always a problem to provide for teachers who are necessarily absent; for the need is bound to arise. If each teacher can supply his own substitute, the need is most satisfactorily met; as the two can talk over the plans for the lesson. Since emergencies often make this impracticable, there should be a definite reserve list from which substitute teachers may be drawn. In the larger school these substitutes should be arranged according to departments, so that a certain few will be always familiar with the work of one department, and always ready to assist in it. Thus in the Beginners Department there should be two or three girls who know the plan being followed of teaching the children, and who are able to step in and help. And so with the other groups. In the smaller school there should be a corps who will always hold themselves in readiness for substitute work in any department.

The superintendent should not overlook the fact that in the substitute work there is an excellent training field for future teachers; and he may well note which of his temporary teachers show best promise of becoming good permanent ones.

II. HOW TO SECURE TEACHER-TRAINING

1. The Teacher-training Class in the Local Church

(1) The first, and probably the best plan, is for a class to be formed in your Bible school, which shall meet during the Sunday-school period. A capable and conscientious teacher is secured. A standard text containing

at least ten lessons is chosen. If the class meets where the entire hour is given to instruction, a lesson may be covered each week. If it is necessary for the class to assemble with the Department for its opening period, two weeks may be taken to a lesson. In any case fifty minutes of recitation and discussion should be given to each lesson. When the book is completed an examination is given, and the papers are sent either to your State Director of Religious Education or to the Division of Leadership Training in Philadelphia, where they will be graded and proper certificates of credit returned. Members of the class should be delegated, from time to time, to visit other classes in the school to study methods of instruction and to observe the actual work of teaching. In this way the principles learned may be tried out and a better estimate of their worth may be gained.

Where it is possible to do so, practise-teaching should be combined with instruction. Suppose the training-class consists of twelve young women. Arrangement is made with the staff of the Junior Department for cooperation. Each Sunday three members of the training-class report for duty to that Department, while nine meet in the class. These groups of three rotate, giving three weeks to class work and one to practise work in the Department. There the teachers-in-training act as substitute teachers, as assistants, and through observation and actual practise learn to put into operation the principles gleaned from the text-books. One or two such classes in a school would help solve the problem of substitute teachers, and could not but raise the teaching standard of the entire school.

(2) Many churches observe "Church Night." Pot-

luck luncheon is eaten together. Avoid elaborate meals involving labor, for folks soon tire of hard work of this kind. Let each one bring just a little more than he or she needs, put all these contributions together, and the task will be light and the fellowship pleasant. Following the social meal comes a fifty-minute study period. At the close of the class, or classes, all come together for the regular mid-week service. Such an evening combines the social, the instructional, the devotional, and the expressional sides of the church's work in the best possible way. It gives no opportunity for practise work, but this may be worked out through cooperation with the Sunday school.

(3) Where such meetings cannot be arranged, a class may be organized to meet either upon Sunday afternoons or upon some week-night. In every case the method is the same.

How can the individual teacher obtain the training required where there is no training-class in his church? Lack of conception of the task, or laziness, are the only possible reasons why every teacher should not fully qualify. Full teacher-training courses are issued by correspondence by the Educational Department of the Publication Society. Full information may be had of your State Director, or of the Division of Leadership Training. From either of these sources you may obtain an excellent little booklet entitled "Training Church School Workers," which fully explains the courses issued and how to take them. We know of two instances where capable persons have taken the work by correspondence and then have themselves passed it on by becoming teachers of training-classes.

2. Institutes, or Training Schools

Institutes are usually of two types:

(1) *Intensive Ten-day Institutes.* Five evenings a week for two weeks classes are held under expert teachers. One church, or a group of churches, may sponsor this work. Standard texts are used, each being covered in ten fifty-minute periods. Inasmuch as an hour's study is required for each recitation period, no pupil should take more than one text at a time. Examination is given at the close of the institute. If this is given a week later it will mean more, as there will be more time for the assimilation of the knowledge gained.

(2) *Five-day Institutes.* Classes in an approved text are held for one week; two fifty-minute periods occupying the recitation time of each evening. In that way a standard text will be covered in the time. This plan is much less satisfactory than that of the ten-day institute, as there is more likelihood of "cramming" and improper assimilation of the work covered. In every case, an hour's study upon the part of the pupil should precede each fifty-minute recitation period.

Training-schools are of three types:

(1) *Community Training-schools.* The Baptist churches in a city or district combine to put on a school for one or two weeks. The best teachers available are procured, and high-grade work is done. The school conducted by the churches of the San Francisco Bay region is a fine example of this type of work.

(2) Vancouver, B. C., and Portland, Oregon, have carried on fifteen weeks "Bible Institutes," covering work much more extensive than that required by the ordinary

teacher-training text. A fine corps of instructors in each city conducted classes in the teaching process, the learning process, child study, Christian doctrines, homiletics, missions, Bible history, and church methods. The enrolment in these schools exceeded all expectation and very satisfactory results were attained.

(3) *The Interdenominational Training-school.* These are conducted by the Community Council of Religious Education and usually cover two semesters of work a year. They are aimed to cover advanced work, practically making the school an extension college of religious education.

3. Summer Assemblies

Imagine a combination of training-school, recreational outing, and meeting for inspiration, and you have the average Summer Assembly. A college campus, some beauty spot among the everlasting mountains, a sylvan glade beside some quiet lake, or a sheltered haven upon the shore of the sea seems to be the favorite assembly resort. From six to twelve days are spent, the forenoons being devoted to intensive study, the afternoons to study and recreation, and the evenings to inspirational addresses and programs. Courses are divided into "minors" and "majors," a "minor" covering but five fifty-minute periods, hence giving but half a course credit. Many receive their first inspiration for service in the Summer Assembly.

III. SUPERVISION

The International Council of Religious Education refuses to give credit except for work done both in ac-

credited courses and under accredited teachers. We cannot afford to fall below their standards, consequently each church should work as follows:

1. There should be a church Committee or Board of Religious Education, which should keep informed regarding standards, texts, equipment, and requirements, and with whom the Superintendent should consult regarding the selection and supervision of teachers and heads of departments.

2. Every teacher in every school should be expected to cover a given amount of teacher-training each year. Every teacher having a vision of his task will be glad to comply.

3. Principals of departments should be chosen, not only for their tact and their love of children, but because they are competent to supervise and to advise with their teachers. This they should do kindly and tactfully in such a way as to encourage these to prepare themselves more definitely for efficient service.

4. The pastor is often the person best qualified to act as supervisor of teaching. Where he cannot do this an ex-public-school teacher with training experience, or one who has himself had training in religious education should be chosen to act. The success of supervision depends entirely upon the supervisor, hence great care should be taken in the selection.

5. The General Superintendent of the Bible School should not be tied down to platform work in the adult school. He should be at liberty to keep in touch with every phase of the work. He should make sure that proper supervision is given to the teachers in every Department. Whenever a teacher is found who seems un-

willing to take his work in earnest, and to pay the price in prayer, consecration, and study necessary to succeed, he should see that such a one is eliminated. This sort of supervision, both of our teacher-training and of our teaching force itself, will soon lead to more efficient work in our schools, and to a nearer approach to the accomplishment of our vision of service.

IV. CURRICULUM

If it is important to train teachers so that they can handle well the lessons they must teach, it is no less important to give careful attention to the lessons themselves. Often church schools neglect this very important matter of curriculum, and thus handicap the efforts of the best teachers by refusing to allow them adapted material with which to work.

We are coming more and more to appreciate the particular needs of each period of life, especially those in the development of the child; and lessons have been devised to meet those special needs. Just as we do not expect a third-grade child to solve problems in algebra; just as we do not attempt to hold the interest of a high-school student with the rhymes of Mother Goose; so we do not try in the church school to give to pupils lessons not fitted for their intellectual and religious development. No school is doing its duty by its pupils or teachers unless it uses, especially with the younger children, a system of graded lessons.

The following is a general outline of curricula of teacher-training work. For diploma credit, eight units of foundation work and four units of specialization work

are provided. A text-book must contain at least ten lessons requiring fifty minutes of recitation period, preceded by an hour's study upon the part of the student. It must be of real educational value. Accordingly short cut and memoriter texts are no longer accredited, and diplomas cannot be issued for work done in them. Upon completion of each accredited text examination is given, those who pass receiving course credit cards. Completion of four units of foundation work entitles the student to a "Certificate." An incomplete diploma is given for eight units of foundation work, while a seal is issued for the four units of specialization work. These twelve units of work are divided into three years of four units each.

The teaching ministry is a high and holy task, not a whit behind the gospel ministry either in importance or in honor. And may God help our innumerable host of faithful teachers to catch such a vision of the task and of the possibilities that they will become "workmen, needing not to be ashamed, rightly dividing the Word of Truth."

ADDITIONAL READING

"Church School Administration," Fergusson.

"Training for Leadership and Teaching," Barclay.

"Promoting Baptist Summer Assemblies" (pamphlet), Black.

"Baptist Standard Training Schools" (pamphlet), Roberts.

"How to Teach Religion," Betts.

"Methods in Teaching Religion," Betts and Hawthorne.

"Graded Sunday School in Principle and Practice," Meyer.

"The Coming School of the Church," Chalmers.

"The Sunday School at Work," Faris.

"Principles and Ideals for the Sunday School," Burton and Mathews.

CHAPTER III

WORSHIP IN THE CHURCH SCHOOL

By Morgan L. Williams

At the close of morning worship in a certain well-organized church, the chief usher greeted a progressive young business man and said: "John, we need you as an usher. Will you come prepared to help us next Sunday?" The reply was interesting. "I'd be glad to do it, but you see I am always late in coming to church. I don't care for the preliminaries but get around in time for the sermon."

Would it be unfair to say that this layman is a typical example of much of the attitude of the generation now stepping into prominence and power? Surely he has plenty of company among Johnnies who have "out-grown" Sunday school as an institution for little folks, and the other growing Johnnies who are led to think of Sunday as no different from other days except that people go on pleasure trips, and the papers have the "funnies." We who know the value of the church as an institution for the training of Christian character, must face the problem of better leadership in the worship training of our church school.

What is our purpose in conducting that part of the program which some leaders term "opening exercises"? Perhaps such leaders think of the singing of hymns and the other items of the few minutes that are given to the

devotional period, as just "preliminaries" to occupy the group until the late-comers have arrived, and the secretary has passed around the class-books, and others have chatted in corners about some matters of greater importance. We never shall correct the distorting of life in respect to attitudes of worship until we put leaders in charge who know the true purpose of worship and the best means of training the devotional life of every pupil.

Our churches with poorly attended worship services are reaping a harvest from the careless indifference of the past. Protestant groups have overemphasized the sermon, and paid all too little attention to training in worship. We must mend our ways; and the church school is a proper place to begin training a generation of souls who know the value and enjoy the habitual practise of true worship.

What should we try to do in the fifteen or twenty minutes each Sunday? Every consecrated leader will study this chapter and all other available helps, giving much heart searching and prayer to this problem. Let us try to answer the following questions: How can we lead our group to have right attitudes of gratitude, loyalty, teachableness, faith, and love toward God and fellow beings? How can we lead them in a better understanding of God and sensitiveness to his presence? Can we so group our pupils amid right surroundings with most sympathetic Christian leaders and such well-arranged programs that each soul may experience the highest emotions of reverence and love and desire to serve? And having accomplished these things, can we so relate the thought and aspiration of our worship to the daily life of each child

of God that he will express it in every act and attitude? With divine help and the many resources of our wonderful world, we can lead awakening souls in "the practise of the presence of God."

I. SUITABLE PLACE

First, let us consider the place of worship. Each soul tends to associate his experiences with certain places where they have come to him. The place helps to recall the experience. Jacob marked the place where he had his vision, calling it "Bethel," the House of God; for there God spoke to him in many assuring promises. That place became in his life a wonderful means of worship and loyalty. Every soul should discover his Bethel, the place where he can feel closest to God, and frequent that place for worship. The early Christians began using their homes for places of worship; and on account of persecutions met in secret caves and underground places. These places became so dear to them that they sought burial places for their departed loved ones very near. In the underground Catacombs of Rome are preserved to-day the oldest places of Christian worship with their sacred walls marked as tombs of departed saints. Surely one could not worship in such a place without a sense of awe in the presence of sacred tokens of a spirit world. The great cathedrals that were built in later centuries also marked the tombs of departed saints; and all the wealth of architecture and painting and stained glass windows served to create for the worshiper an atmosphere of majestic spiritual presence. It is not hard to gain the attitude of worship in such a place, and many of our

churches are looking to better use of art and architecture for this helpfulness in worship.

Our problem is one of making a dingy basement or a little one-room church auditorium a suitable place for worship. We cannot suddenly modify architecture; but with patient appeal, perhaps in time a better structure may be built. We can make best use of what we have now, and the leader of the worship program will arrange the following provisions:

1. *The room itself* should be as clean as soap and water and careful dusting can make it. This means right co-operation on the part of the caretaker. He should appreciate that dirt is opposed to godliness; and for the sake of the soul as well as clean white dresses, the children should have a clean place for worship. This means vigilance every week. Before the group assembles and during the program some one must pay attention to ventilation and temperature. Some rooms are distracting in being too hot or too cold, with windows that are seldom opened. These physical details have a big part in the success or failure of the worship period. The group who must worship in a dingy basement or other unattractive place must be helped by every detail whereby the place may be made attractive. Let the walls be decorated with a few well-selected pictures, including Hofmann's "In the Garden," "Jesus in the Temple," or "Jesus and the Rich Young Man." If encouraged to do so, the children will gladly bring flowers and other tokens of God's beautiful out-of-doors according to the season; and with a few artistic touches the room may be made attractive.

2. *The furniture* should be such as to provide comfort; and its arrangement should be orderly. If the floor is

bare and noisy, perhaps a few rugs or a carpet may be secured, or at least the legs of the chairs may be cushioned with rubber. The piano or other musical instrument should be in the best condition possible. If it cannot be kept in tune and suitable for musical leadership, it is better to do without the instrument. There should be some cabinets in which to keep hymn-books and lesson materials and other supplies in proper order; and many other little things about the furnishing of the room will come to the attention of the wise and patient leader. There is a right way to go about the securing of such furnishings. Many good folks will help if the leader clearly indicates what is needed.

3. *A few folding screens* may be supplied at small cost. In the one-room school they will be found helpful in isolating departmental groups for their own special programs. In some schools it has been found more convenient to hang curtains on wires stretched across the corners of the one large room. The entire school joins in one or two opening songs and a brief prayer with curtains aside, and then each group continues a brief devotional program with curtains drawn. Necessity is the mother of invention; and a one-room school can find ways of providing a better worship program graded according to departmental groups if the leaders are determined to do so. Of course a separate room for each group is the ideal if the building permits. One big principle should be kept in mind regarding the place of worship: The ideal place of worship has such surroundings as help the worshiper in paying attention to the worship service; and whatever tends to draw his mind away from the right attitudes and actions during the service is a hindrance.

II. ADEQUATE TIME

Another vital consideration in providing opportunity for worship is that of time. At best the time allowed for worship in the church school is too short; but the leader will arrange with the school authorities to have a definite period designated for the worship program, and then guard the rights of that period. Not a single minute is to be wasted, and yet there should be no atmosphere of hurry, no sense of nervous haste in conducting the program. Usually from fifteen to twenty minutes of the hour is given to the period, and this may be arranged before or after the study of the lesson. Most schools hold the worship service first when it is easier to gain the attention of the pupils and maintain better order. All members of the school should know exactly at what time this period is scheduled and cooperate fully in giving the worship first attention.

It is well here to enumerate some of the little thieves of the time for worship. One of the most common culprits is *Unpreparedness*. He loiters around with the person who is responsible for conducting the worship service, and hinders the making of definite plans for the program. When the leader gets before the group, it is needful to call on some one to announce a hymn, but nobody is prepared to give a selection. A haphazard glance at some of the numbers finally results in a delayed selection with no bearing on the theme that ought to be emphasized. This thief has taken also from the leader any forethought as to a theme, so it is by chance, if at all, that the time of the worship period is well used. Let the leader guard against unpreparedness by making a plan as to the use of

every moment allowed for the worship service. To safeguard the prepared program, let each item of the plan be noted in a plan-book to be taken to the service.

Another thief who is first cousin of Unpreparedness, and almost as common an offender, is *Disorder*. He lurks around the room and hinders everybody. He delays the passing of the hymn-books till after the service has started; and perhaps but few of the group get a book. He tries to keep every one in confusion so that none know just what to do. If Unpreparedness has robbed the leader of a plan and order of service, this cousin Disorder likes to get some of the group whispering and giggling, while others sing the wrong hymn, or stand up when others sit, or sit when all should stand. Some stern-faced leaders try to chase him out of the service by vigorous taps on a harsh call-bell, but he holds the attention of the pupils, and much time for worship is wasted.

A third robber of worship time is *Tardiness*. He always lingers around wherever Unpreparedness and Disorder are at work; and moreover he gets to the ears of the pupils early on Sunday morning and whispers, "It makes no difference if you are a bit late to Sunday school, nobody will care." Teachers also are pestered by this demon, so that the leader delays the beginning of the program with the thought that others will arrive very soon. The way to punish this culprit is to require all whom he has affected to remain outside the room until such time as they may be admitted without disturbing the worship service. Each door should be guarded, and a few tardy records and embarrassments will cause everybody to regulate his timepiece and arrange to be in his place a little before the opening service. It is surpris-

ing how quickly Tardiness is put out of business, when a systematic exposure is made of his work.

A fourth fellow that must be curbed is *Busybody*. He parades up and down the aisles and stands conspicuously in different parts of the room during the worship service, always absorbed in some matter he considers far more important than the program of worship. He must be distributing class-books, or marking attendance, or counting out papers, or engaging some of the school officers in matters of a picnic or some special doings. The wise leader will deal with him firmly, but tactfully. The sooner all the officers and teachers of the school agree that he has no business there, the better for all who would give attention to worship. Let every mature soul spurn this temptation to be diverted from the worship, and soon a marked degree of quiet and attention will be given to the service by every one.

Then fifth, is the attractive *Mr. Do-It-All*. If allowed to have his own way he will gladly announce the hymns and lead the singing, and make a long prayer, and give a talk—and the pupils will be expected to sit and absorb his eloquence. But while they look attentive and remain comparatively quiet, a majority have drifted far away, and the time for them is practically wasted. This deceptive fellow doesn't often get the platform of leadership, but when he usurps the places that ought to be taken by many members of the group, somebody should arrest him. He is a most subtle thief of the worship time.

And then also some schools are robbed of the proper amount of time for worship, because an attractive *Miss Special Announcement* gets to the platform and takes an undue number of precious moments. She would deny

any intention of theft, but if the leader is not alert, the time is gone before he is aware of it. We urge as a safeguard against all these criminals that the leaders and the school be protected by the discipline of definite purpose, detailed plans and order of worship, a well-ordered group of assistants, and things doing that attract and claim the attention of all. There are times during the year when the worship program must be shortened; but while we worship let it be the one thing we do.

III. GRADED WORSHIP GROUPS

Let us note next, that **the worship service should be graded.** This means that the old method of putting everybody, from little tots whose legs can scarcely dangle over the edge of a church pew up to the gray-haired adults, in one group for worship is a most serious mistake. The leader who seeks heartiest worship on the part of all will realize that little folks cannot appreciate many songs and Scripture readings—and the prayers generally offered for such an inclusive group are usually long and rather theological. When a little child comes home singing “Jesus save a piece of pie for me” as her sober impression of the song “Jesus, Saviour, Pilot Me” it is time to awake to the fact that until children appreciate something of the experience of navigation, it is better to let them sing by themselves “I’ll Be A Sunbeam for Jesus” or some other songs that little folks can understand. Let us remember that God calls us to worship him with our minds; and little folks have a right to understand the message they put into song.

“To try to adapt an adult service of worship to the

minds and hearts of children is like attempting to cut down a grandfather's long overcoat for his tiny grandson. It will not fit," says Miss Meme Brockway, our National Specialist in Children's Work. For some time most of our schools have been using different lesson materials for different classes; but for the same fundamental reasons as we grade the Scripture materials, giving the "sincere milk of the word" to the little folk, and the "meat" to those who have attained spiritual bicus-pids, we should also grade the material to be used in worship.

A number of small schools still cling to the old one-group-worship method; and here are their arguments for slighting the needs of the little folks:

1. "It is easier to let the general superintendent conduct the program each Sunday than for various groups to have their own leaders; and moreover, this officer expects to do it. It always has been so done in our school, and it will be hard to change." But the easiest way is not always the best way, and besides, other folks ought to be trained in leading worship. We respect those who have lived and served in the past, but we do not continue every old method of theirs in this age of electricity and automobiles.

2. "But we have a one-room building, and all must worship together as one group, else there is confusion and disorder, such as we have never had in the old way." The notion that loud singing and speaking is needed in worship is a mistake. There are times for buoyant enthusiasm with everybody together and all singing lustily; but such expression is not called for in worship. There is a time to "Be still and know that I am God." With cur-

tained corners as suggested earlier in this chapter, let the little children who have not yet entered public school form a circle about their leader. Let those who have learned to read and are under nine years of age, the Primary group, meet behind another curtain. The Juniors with their leader may meet in another corner, while the young people and adults quietly worship in the center pews. An understanding should be had with all these group leaders, that prayers and story and other conversation are to be just loud enough for the hearing of each particular group; that singing of songs in the children's groups be in low tones; even whispers will help every child to give worship expression. The school may be opened with one or two general hymns of praise and the Lord's Prayer, with all groups joining together; then special group worship may be continued for a few minutes with curtains drawn. This plan can be worked, and has been successful in many small schools.

3. "But our school is growing, and we cannot provide suitable room in the corners for separate groups. We need a new church, but the crowded condition of the one room requires that our worship be as one group." It is a splendid indication of progressive methods somewhere, if the school is growing in numbers; and if any departmental group is needing larger space than a little corner, some adjustment has to be made. Some small buildings with just a basement and a church auditorium have been used to accommodate a large Sunday school by arranging to have the little children hold their session during the church service; then the two rooms are available for the Juniors, and the older groups at the Sunday-school hour. If the leaders have determination and

patience and the spirit of cooperation, such plans can be worked. Perhaps the parsonage or other home close-by the church may be used in this way. The ideal arrangement for worship is of course a capable leader and a separate room for each department group. Occasionally the entire school may join together in a brief program, that all may see and feel the enthusiasm of numbers and fittingly observe special days. But let us remember that numbers are not vital to a successful worship program. Of course there should be a sufficient number to constitute a group, but Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." The smaller groups, if given a trained leader, are more sure to grow substantially in individual training and expression in worship, than if the group be kept large and inclusive of many ages.

IV. BUILDING THE PROGRAM

Most important of all the problems of the leader in worship is **the building of the worship program**. Let it be said at the outset that every successful leader must learn to build his own program, fitting together the best materials and formulating the best plans in the light of the nature and needs and experience of the group. As the group attains additional training and experience, the worship program must be modified. Thus every worship leader is called upon to be a spiritual architect and builder, keeping ever prayerfully in mind and heart a pattern of the temple of Christlikeness to be made real in each soul.

There are some vital principles to be kept in mind, if

one would be a true leader in worship. First, a **program is but a plan** or a series of plans; it is but a chart or map by which routes of travel are indicated. It may be set down on paper and look very attractive; yet unless a program is definitely followed step by step and made a part of action and life, it has failed. As only a tramp thinks of traveling far without planning his route and many other matters, so no worship leader who wants to conduct the group lovingly, persistently, joyously into the great realities of God's love and presence, neglects the making of definite plans. A program marks the steps to be taken each moment of the worship service.

Secondly, in **every worship service** the leader calls upon the group to do directly or indirectly three things: **to act, to feel, and to think**. There can be little attention and less of worship without action. The leader must direct the entire group in doing some things. Some peculiar folks have tried to worship God without moving a muscle or making a sound, but normal people, and especially children must have action. Standing, bowing the head, singing, praying audibly in concert, and reading selected Psalms are some of the activities of the usual program of worship. By singing praises the group gains feelings of joy. Gratitude is aroused as we act grateful; we feel thankful as we express words of thankfulness in song or Psalm or prayer. Feeling is awakened by action as well as by thought; and the younger the group, the more readily may they be led to feel, if they are led in concerted action. But there can be little of the true spirit of worship if the mind of the worshiper is not attentive to appropriate thoughts. If acts are mechanical

and thoughts are far removed from the matters in hand, the spirit of true worship vanishes.

Realizing that each member of the group possesses the capacity to act, feel, and think; and that the leader is chiefly responsible for conducting the service so that all join together in best attention, the leader's problem is: In the precious minutes allowed for our worship service, what shall be done and felt and thought? The limits of this chapter prohibit a comprehensive treatment of this subject, but here are a few suggestions for the program:

1. That the thought part of the service may be definite and clear to all, the leader should select a **general theme** which is to be treated in several worship periods. The seasons of the year will suggest what is suitable, such as "gratitude" for Thanksgiving time, "good-will" during the Christmas season, etc. Then each particular service should have a theme, related of course to the general theme, such as "Gratitude in our home," "Appreciating our friends and neighbors," "Showing gratitude to God," etc. It will be seen that much thought and skill may be exercised here in the right selection of themes; and the group might well give assistance in determining these topics. Certainly they must be of interest to everybody. The pupil should be led to think of the theme frequently during the week. It should so possess his thought that it guides his daily life.

2. In the background of every part of the program the leader should have a **definite motive and purpose**. Act and feeling and thought are three links which are always together. They are the sign or emblem of life. Where any one of these is definite and vigorous, the others are sure to be found; each encourages and awakens

the others; each helps the others to grow. Worship is a means of helping to guide the life to righteous action. The leader seeks to help the group in such daily conduct as will meet the approval of the heavenly Father. Every step in the worship program has a hidden purpose to which the leader has given much thought. The songs selected will mean more than an action of standing and exercising vocal cords; the tune itself will be dignified and fitting as a beautiful ship bringing to port the precious message of the song; and if the meaning of the hymn is not thought of and linked with conscious feeling during the act of singing, it has failed to be a vital element of the worship program. There must be meaning to everything; this need not be fully explained in groups of younger worshipers, but gradually the leader will unfold the significance of all that is done.

3. It is obvious therefore that **worship draws upon the resources of the worshiper's knowledge.** What have the members of the group thought and felt? What experiences have they had? How can leadership in the worship help them to recall their best thoughts and aspirations? To answer these questions the leader does well to pray God's help, and study and live much with the group. Memory is essential to every soul who would truly worship. The older the group the more profitably may the worship linger on thoughts of the past—past joys and blessings and help for heavy burdens and subtle temptations resisted, and dangers then unseen providentially avoided. Every true worshiper recalls the past; and the young child can remember the experiences of yesterday. The awareness of what has been, if rightly suggested by the program, is valuable in worship.

4. **The Program will help each member of the group to be conscious of the present**—the joy and opportunity and blessing of today. The older the group, the more quickly will the mind put the photograph of the past alongside of the photograph of the present, noting the contrasts and defects and failings; and such thinking will bring feelings, such feelings as ought to find expression in worship. Another power of the soul is drawn upon here. It is imagination—that power given only to those created in God's image. All of us, and especially little children, have powers of imagination. It is thus that we gain visions of what ought to be. It is this panorama of past, present, and future in the soul of the worshiper that awakens most keenly the need for the presence of God. The leader must help each member of the group to ascend the Holy Hill to the right perspective of his life in relation to his fellow beings and to God.

With these principles understood and observed by the leader, the last consideration in building the program of worship is, What materials shall be used? The difficulty isn't that enough materials may not be found; but rather that out of all the wonderful collection of hymns and songs and Bible passages and records of heroic lives and stories and pictures and recent experiences, the leader may make the right selection. Every incident or expression in God's world of Nature, as well as in his book and human life, if illustrative of the true, the beautiful, and the good, has value for helping us to understand and worship. What others have said and done gives us help in deciding how to live. Let the leader of worship turn to the Bible for the finest expression of God's truth, remembering also that books of history and poetry and

biography and even fiction may supply helpful material. While the songs of David in the immortal Psalms provide a vehicle for our thought and aspiration, the compositions of great musicians give us a rich legacy for worship ritual. The leader whose heart is pure can see God in the sunsets and the flowers and the birds and all the beauties of earth and sea and sky ; and seeing him, has the joy and privilege of leading others to behold him. The leader of worship must worship as he leads. If he would conduct others into the Secret Presence, let him not forget also to dwell in that Presence. His personality must be increasingly rich and full of the experience of worship. His life must be a shining example and pattern for others.

With such a leader, who understands the group and their needs and their psychological nature in worship, who understands much of the truth and beauty and goodness of God and his world, trying daily to incarnate it—with such a leader and a well-planned program the worship service will become the most precious experience of the week.

Some Suggestions

1. The outlines found in the back of a hymnal or other book are merely “skeletons” for the worship program. Let the leader clothe these with life-giving material if they are to be set before the group.
2. For the sake of order and understanding, especially between the leader, the pianist, and other helpers, an outline of the program should be provided.
3. Be sure to give reasonable time for preparation when asking some one to offer public prayer. Only the

saints can offer fine prayers on sudden notice, and even these petitions are likely to fail in voicing the common heart-yearnings of the group.

4. Let the offering be considered an important part of the worship program, with fitting ceremony in which the entire department joins.

5. The leader should be prepared to modify the program at a moment's warning. Sometimes a well-planned program is thwarted by some unforeseen incident or group attitude at the time of the service.

6. The worship period is not a time to learn new songs or new passages of Scripture or memory drills. It is a time to use most thoughtfully some of the things that have been learned. Let as much of the singing and responses as possible be given from memory. This saves the time of turning pages and announcing passages while at the same time it noticeably enriches the mental storehouse.

7. For the sake of knowing a few things well and using them best, let the leader be cautious about introducing too much material. Children should learn but a few new songs each quarter. They like to sing repeatedly the favorites they have learned. Let them have a voice in determining which song shall become the group favorite.

8. Of course the leader will guard himself against any expressions of temper if something goes wrong; and he will never nag or rebuke or criticize any individual or group from the platform. To do this not only spoils the spirit of the worship service for that day; but also permanently reduces the influence of the leader with that group.

9. The leader will use good judgment in calling on various members of the group to assist in the service. Some of the little things that pupils like to do are—arrange chairs, distribute and collect hymnals, take the offering, play the piano and other instruments, guard doors, act as ushers, etc. It is often a surprise to note what prayers and responses some of the older members may write for group use if given such responsibility. Remember! The more vitally the members of the group have part in the program and control of the worship service, the more vital is their interest for the success of the meeting, and incidentally, the better they are being trained for future leadership.

10. Of course the leader will study diligently the best literature on worship. Professor Hugh Hartshorne has written "The Book of Worship of the Church School," containing a fine collection of songs, prayers, psalms, and responses, which is to be used according to instructions in his "Manual for Training in Worship." This second book has a valuable collection of stories and other materials to be used in worship programs, and also a fine array of suggested orders of service. Professors Weigle and Tweedy have prepared a little book used largely as a standard training manual for church-school workers in "Training the Devotional Life." There are many splendid books which give help in the devotional use of the Bible; and the many books on story-telling and story materials will be found valuable. Leaders will also find much valuable material and suggestion in "Worship in Drama," by Charles Arthur Boyd, and "Drama in Religious Service," by Martha Candler; also *The International Journal of Religious Education* and other re-

ligious magazines frequently offer much helpful suggestion and material for the church school worship program.

ADDITIONAL READING

"Worship in the Sunday School," Hartshorne.

"Story Worship Program for the Church School," Stowell.

"Manual for Training in Worship," Hartshorne.

"Stories for Worship and How to Tell Them," Hartshorne.

"The Sunday School at Work," Faris.

"Training the Devotional Life," Weigle and Tweedy.

"Organization and Administration of the Sunday School," Cuninggim and North.

"Church School Administration," Fergusson.

"Piloting the Sunday School," Fergusson.

CHAPTER IV

CHURCH SCHOOL EVANGELISM

By Wilber F. Ripley

THERE is a revival of interest in evangelism throughout the churches. This is evidenced by the program for the current year in which at least six of our great denominational agencies are cooperating. This is good. It brings to us with new and fresh emphasis the importance of the God-given task of evangelism. The parting command of our Lord, the example of the apostles and of the early church, and the whole history of the Christian church suggest the prime importance of this work. We are concerned with evangelism in the church school, and it is our purpose to set forth as best we can some of the vital elements of this particular form of evangelism. Of course whatever is done by any church using the school as an agency will be in cooperation with other approved plans of the church and of the denomination.

I. A SCHOOL PLAN

Our first concern is that there should be on the part of every one who bears any responsibility in the church school a full, intelligent, and purposeful recognition of the fact that the very first objective of every school ought to be to bring the unsaved members of the school into a vital union with Jesus Christ as Saviour and Lord as quickly as possible. This is basic and primal. If in

any school there is not such a recognition of the importance of this work, one of the first duties is to emphasize this abiding obligation so that all the workers may have it in their thinking and planning continually. Many other things need to be done and must be done in all of our church schools, but one thing that must be done is to maintain a strong constructive evangelistic policy.

By an evangelistic policy we do not mean that evangelism in the school should be placed over against the revival meeting. In many places, if not in all places, splendid results may be secured by the use of each of these methods. It is not a matter of educational evangelism or revival evangelism; but rather a question of educational evangelism and revival evangelism. It will be most interesting to note some facts that have been gathered from a study of these two methods. Eighty-three per cent. of all church-membership comes out of the educational program; of this approximately sixty-five per cent. remains in the church for active membership. Seventeen per cent. of church-membership comes from all other efforts—revivals, etc. Of this approximately sixty per cent. backslides within a period of three years, leaving a net result of less than seven per cent. of church-membership recruited as indicated.

Of those held in church-membership during the adolescent period (12 to 24 years) there is secured ninety-two per cent. of Christian leadership (pastors, superintendents, teachers, missionaries, church officers, and supporting members).

There is a striking analogy between the physical and the spiritual birth. We should keep this in mind when considering the community revival meeting of the highly

emotional type. When people make a start in the Christian life in such an atmosphere, one of two things must be done by the different local churches. Either the atmosphere of the revival meeting must be developed in the local church or the converts must be adjusted to the atmosphere of the local church. It is hardly possible and not desirable to do the former. To do the latter is a difficult task. Herein lies the reason for part, at least, of the great loss within the first three years from those who come into the churches through the emotional type of revival meeting.

We believe that every church school ought to plan for decision days at different intervals during the year. We suggest such seasons as Thanksgiving, New Year's, Easter, Mother's Day, and others, as there may be special evidence of the Spirit's presence in the school striving to bring the pupils to Christ. As a matter of fact the success of the revival meeting is dependent, very largely, upon the presence in the audience of those who once were or are now members of the church school. While they are in the school they ought to be won and introduced into the atmosphere in which they will live and move and have their being. This is not always possible, however, and for this reason it is desirable that the evangelistic meeting should be conducted at opportune times. This kind of effort is also useful as a means of bringing the claims of Christ to the attention of some in the community who may not be reached by other methods.

In our plan of evangelism there should also be a recognition of what Gage calls "The Seasons of the Soul." Around the ages of nine or ten, twelve or thirteen, fifteen

and eighteen years there are experiences of special religious interest which may be so guided as to result in a vital union with Jesus Christ.

By all means make the organization and the work of the Sunday school as effective as possible to do at least three most worth-while things, viz., reach a maximum number of growing boys and girls for enrolment and attendance in the school, lead them to Christ as quickly as possible and then follow them up intelligently and prayerfully to the end that they may become thoroughly established in the Christian life. Unless there is a strong program for the conservation of life there will be a continual disappointment in the falling away of many of these newly-won converts, no matter by what manner of effort they may have been won.

II. PREPARATION

This work is a God-appointed task. What manner of preparation is necessary for the doing of it? There should be effort, first with the teachers and then with the pupils.

1. Preparation of Teachers

These workers are the strength or the weakness of every school. With them rests the success or the failure of every effort in the school. They are the vital point of contact between the whole organization and the pupils. It is not putting it too strongly to say that for all practical purposes whether the pupil shall be saved or lost rests with the teacher. Each teacher should have at least four basic elements of preparation, viz., a vital Christian

experience, a knowledge of boys and girls, a knowledge of the Bible, and a knowledge of the teaching process. The first can come only through the establishment and maintenance of a vital union with Jesus Christ. The second may be had through recalling the days of one's own childhood and youth, the reading of magazine articles and books on child psychology, and the observation of children in their home, school, and play life. The third and the fourth may be obtained only by continual study of the Book of books and keeping abreast with the constant developments in the realm of pedagogy. These teachers should have experienced a definite call of God for their work. (See 1 Cor. 12:28.)

In addition to this basic preparation many teachers will be eager and anxious for help in the matter of doing personal work. The pastor may devote several prayer-meetings to a consideration of this subject, a personal workers' class may be formed, or yet other methods may commend themselves. We are certain that many who have a desire to do this work are waiting for just the help that may be had in some one of these or other ways. They should have the opportunity to get it.

It seems a platitude to say a passion for souls is a necessary part of this preparation. It must be had. By prayer, Bible study, and a searching after the will of God it may be developed. Frequent meetings of the officers and teachers for the presentation of special requests and the statement of experiences both trying and joyous with opportunity for "bearing one another's burdens" in prayer will help to develop this passion for souls. These meetings will be most effective in developing an evangelistic atmosphere in the school. Without this

atmosphere it will be difficult to secure results. With it, evangelism may well be steady and effective.

All of the above suggestions as to special preparation will find expression in real effort in the doing of personal work. This is a case where theory and practise must go together. We learn to do by doing.

It bears saying again, because it is of vital importance, that the success of our church-school work rests, primarily, upon the evangelistic efforts of our teachers. Our church school serves, and rightly, a diversity of interests; but the fundamental and most important, surely, is to win boys and girls, men and women, to Christ. And this is the task, the happy task, of the teacher.

Many teachers are shy of sharing their emotional experiences with others, or shrink from probing the feelings of a diffident pupil. Many are frightened by the emphasis given the important fact of decision, and feel unequal to so great a task. Is it not that we are overawed by the phrases "evangelism" and "saving souls" and many others? It is a vitally important thing; but after all it is, at heart, a simple one. It is simply that we have a friend, a wonderful friend, in Jesus, and that we want to share that friendship with others. If teachers will keep this attitude in mind they will enter into the evangelistic work of their school with hearty and happy enthusiasm.

2. Pupil Preparation

The work of securing additional enrolment and attendance will be going on at all times. It is necessary if the attendance is to be maintained, and doubly necessary if it is to be increased.

The workers' conference will vote to conduct a decision day service. This should be done at least four to six weeks in advance of the day. This will not be done merely to have such a day, but rather to render a great service in reaching the pupils for Christ.

Each teacher will quietly and tactfully find out what members of the class are Christians and what members are not. The name of each one who is not a Christian will be placed upon a prayer list. The Christian members of the class will join with the teacher in a covenant to pray and work for the salvation of every member of the class. As these pray they will work and improve every suitable opportunity for a word with those members whom they wish to reach. Two fine Christian high-school boys went to a third who was not a Christian and presented the matter of his relationship with Jesus Christ in such a way that he at once accepted Jesus as his Saviour.

During this period the teacher will have every contact possible with these members who are to be reached and wisely use every one of them. Homes should be visited. Parents should be enlisted. Those, aside from other members of the class, who are near to these pupils, may be enlisted. Here is a work of supreme importance, and every reasonable effort should be made to secure the desired result. One mail order house secures a mailing list in a certain community and sends out letters until twenty-eight letters have been sent to each prospective customer. Most of the orders come after the twentieth letter. Teachers and workers, "Be not weary in well doing."

Put forth every reasonable effort to have a perfect attendance of every class on Decision Day. Difficulties will

arise as they always do, but they must be met and mastered. God is interested in this and he will help mightily. Call upon him, and help answer your own prayer by the best effort you can put forth.

III. PUBLIC DECLARATION

The days of preparation have been well spent, and we have now come to the day toward which we have been looking and working. This is a time of great opportunity and also of great responsibility. Use a minimum amount of time for the routine of recording attendance and securing other records. Save all the time possible for the work in hand. If possible, dismiss all below the Junior Department, and possibly the first and second year of this department for their classes. Where possible have the school gather in departments. This will give opportunity to make the appeal to become Christians in such a way that it will be suited to the age, experience, capacity, and needs of the different groups. Sometimes the appeal must be made to the entire school. Whether this is necessary or not, be sure that the songs to be used are carefully selected. Be sure that each teacher knows just how the service is to be conducted and what he is to do. Have a person of rich Christian experience and unquestioned reputation to make the appeal. Let there be no overurging. Give the Holy Spirit every opportunity to speak to the hearts of all.

Sometimes the teachers are asked to come forward and take their place near the rostrum, then those who have made a decision since preparation for the day was begun, then all who will accept Christ are asked to come forward

and take their places with the others in front of their teachers.

Sometimes the teacher remains with the class. Where this method is followed those who have been led to Christ during the period of preparation should be asked to stand with the other Christian members of the class. Then those who will accept Christ should be asked to rise, indicating by this their acceptance of him. Be sure to obtain the name, the address, and the phone number of each person making a start.

In some cases perhaps neither of the above methods will be acceptable. Whatever method is used, be sure to use some method with which the church is familiar. This is no place to introduce something new. To do so will tend to defeat your effort.

Some of the Juniors who may have been dismissed to their classes are thinking about becoming Christians. These should be dealt with by the best workers in that department. Let them be dealt with personally, privately, unhurriedly, and intelligently. These children must be guided aright here. The wrong kind of dealing with them will be a tragedy.

All who make a start on this day should be given the warmest possible word of encouragement. The pastor, the superintendent, the departmental superintendent, and the teacher, each should send a letter of congratulation, encouragement, and instruction to the pupil who has made this beginning. Remember that only the beginning has been made. Now the life must be lived, the experience must be developed and made as deep and strong and rich and intelligent and purposeful as possible. Let none that started stop because neglected.

Let no pastor think that he cannot have a successful Decision Day in his school. One pastor who never before had tried it, gathered his workers together and presented the plan. They voted to try it. Some time was spent in preparation. The service was conducted. Between forty and fifty responded to the invitation. Thirty-seven were received into the church. They ranged in years from junior boys and girls to mature adults, among them a Harvard graduate and principal of a junior high school in the city. Arm yourself with faith, prayer, and courage, and make the attempt.

IV. THE CHURCH-MEMBERSHIP CLASS

It would be unwise to admit all these who have made the decision to church-membership at once. In some cases the parents should be conferred with. In all cases the pupils themselves should be interviewed. The best method yet suggested seems to be a pastor's training-class. In some cases this is conducted before Decision Day as well as after Decision Day. In every case this should be done. In many cases these classes are conducted on five successive afternoons or evenings. The subjects considered in the classes are of vital importance. Dr. Charles W. Gilkey, of the Hyde Park Baptist Church, Chicago, in his pamphlet, "A Course of Training for Church-membership for Boys and Girls" takes up the following subjects: The Voice of God, The Call of Christ, Being a Christian, What Does It Cost to Be a Christian, Joining the Church, and Baptism and the Lord's Supper. In "Conversations on the Christian Life," by Gage, Sanborn, and Neel, seven similar topics are presented. Three

general questions arise with reference to this whole follow-up work viz., Why, What, and How? As to "Why," we have briefly suggested at least one reason earlier in the chapter. Frequently a splendid revival effort is conducted. When it comes to alining the converts with the church there is a disappointing discrepancy between the number reported in the revival meeting and the number actually received into the church. We do not seem to have enlisted all the prospects. Some way the leaks must be stopped. This is certainly true where we are losing on an average sixty-five per cent. of our pupils from the school before they become Christians. It is just as true where we are losing all too large a percentage of those who make a start in the Christian life. Effort made to have each person coming into the church do so as intelligently and as purposefully as possible will be time and energy well invested. We are here dealing with those who are to be the future membership of the church. If we are to have a strong church we must have a membership of intelligent people with purpose and conviction. This we cannot have without training. Of what shall this training consist? In the main it should make clear the basic principles of our relationship with Christ, the church, and our fellow men. To the average child and youth the terms repentance, faith, regeneration are a strange language. Say to these new converts in the language with which they are familiar that repentance is the normal Christian attitude toward sin. Amplify and illustrate, ask and answer questions until each one understands. Say also that faith is the normal Christian attitude toward our Saviour. Be sure that each one understands. If necessary make repeated efforts to help to an

intelligent understanding of the meaning and necessity of these two vital things in a Christian experience. Remember always, however, that the experience of a child will differ from that of the adult. Our supreme objective should be to discover the needs of the child in the realm where he lives, and then minister to those needs as they exist.

While we are concerned with an understanding of the initial experiences of the Christian life it is necessary that we should give help along the line of maintaining fellowship with Christ. All too many boys and girls have started with good purpose. Soon the first glow of their enthusiasm is spent, then their conscience troubles them about something. They are at a loss to know what to do. The first Epistle of John was written to answer this very question. Help these new converts to understand that they may always come to Christ in prayer, talk with him about what is troubling them, confess sin where there is a guilty conscience, claim his forgiveness, and go on in blessed fellowship with him. This is one of the most vital points in a useful, growing Christian life. Clear instruction should be given with reference to baptism and the Lord's Supper. We must not stop here, however. There are numerous duties and privileges and responsibilities connected with church-membership. The new convert should be first instructed, then oft reminded concerning these. Of late the vital doctrine of stewardship is being emphasized. Certainly the new members should be started right on this. Most of all these beginners in the Christian life should be instructed as to how to maintain and develop a vital union with Jesus Christ.

The question naturally arises, How can all this be done? We have already suggested the pastor's class either before or after the Decision Day service. This will give the pastor one of the finest privileges and one of the richest experiences of his life. He must maintain the closest relationship possible with these boys and girls. Let him get into their homes, into their schools, into their play. A hike with a group of the boys will be a never-to-be forgotten experience. A picnic or a social with both boys and girls will give a splendid opportunity in addition to the class.

In the follow-up work the teacher also has a golden opportunity. He has been largely instrumental in leading the pupil to Christ. Because of that fact, he has a peculiarly advantageous relationship. The way is open for suggestion, counsel, and advice. Let the teacher find the largest place possible in the experiences of these new converts. In the class, in the home, on Sunday, and during the week there will be numerous and varied opportunities to render a most helpful service in the work of giving nurture and instruction to them.

In many churches there will be a church vacation or a church week-day school. No such school ought to come to a close without giving an opportunity to the boys and the girls to accept Christ as their Saviour. The circumstances will be somewhat different than with the Decision Day service. The principles that obtain in the one will be found in the other also. In the vacation or week-day school there is the very finest opportunity possible for doing splendid personal work. There is also a superb opportunity, because of the somewhat informal instruction and atmosphere of these schools, to give in-

struction and nurture in a personal and a most effective way. This field has hardly been scratched—much less cultivated. The American Baptist Publication Society will be happy to give information and suggestions as to how this can be done.

Another element in the "How" has to do with the bridging of the gap that too often occurs between instruction and conduct. It would be well for the reader to turn to his Bible and study the stirring words of Jesus in the Sermon on the Mount where he so forcefully and searchingly discusses this very matter, noting his strong emphasis on conduct. Christianity is in essence a life. Only as we are able to show the boys and the girls or the older converts how they can carry over into their everyday life the things upon which we have instructed them, will we reach the highest measure of success. "If ye know these things, blessed are ye if ye do them." We believe that this matter is so self-evident that the reader will gladly and enthusiastically work at the task of helping each new convert to translate the teachings of the book into vital Christian conduct.

This is true of them as individuals; but it is equally true in the matter of their church life. The church is more than an organization, it is an organism. Read First Corinthians, twelfth chapter. In the matter of church relationship each of these new members should be related to this organism as vitally as the different members of the body are related to the body. This means that each one shall be given a place to fill, a responsibility to bear, and a duty to perform that is suited to his age, experience, and capacity. There is no more important matter in the whole realm of church relationships than

this. As we succeed or fail here this new-born soul is likely to fail or succeed in the Christian life.

In the slum district of a great city a man who had gone down to the depths and who had been marvelously redeemed by the grace of God, was telling the throng his experience. In the crowd stood a fine young Christian man who had been brought to Christ and nurtured and instructed in him as we have tried to indicate in this chapter. He went to the speaker and said, "I would give anything in the world if I had an experience like yours." The speaker's eyes filled with tears. He looked upon the young man and said: "Don't say that. You should be unceasingly grateful to God that you have been spared the experiences which I have had. I cannot tell you of the scars, the remnants of attitudes and habits, the unbidden return of thoughts, and the constant fight and backwash in my life because of my experience in a life of sin." By working intelligently, purposefully, and constructively with life in its formative period we shall be able to bring these boys and girls into a vital union with Jesus Christ and enable them to form such Christian attitudes and habits that they will with our intelligent and sympathetic instruction, help, and counsel become the finest type of men and women in the kingdom of God.

ADDITIONAL READING

"The Plan of Church Evangelism," King.

"Winning the Sunday School Scholars to Christ," Gage.

"A Course of Training for Church-membership for Boys and Girls," Gilkey.

“Conversations on the Christian Life,” Gage, Sanborn, Neel.

“Plans for Sunday School Evangelism,” Brown.

“Evangelism of Youth,” Gage.

“Church School Objectives,” chapter on “Evangelism,” Chalmers.

“A Church School Program,” chapter on “Evangelism,” Chalmers.

CHAPTER V

EQUIPMENT

By Otto F. Laegeler

I. HOUSING

The New Emphasis

The church is facing optimistically the new day in religious education. It is expanding its program to meet the new demands of not only the present but also the oncoming generations. Formerly the chief emphasis of the church was upon the preaching ministry; today it is stressing very clearly the importance of undergirding the lives of all with moral and spiritual values, imparted through worship, teaching, and expression.

As evidence of this, witness:

1. During the past year the church has experienced the greatest year for church building. Six leading Protestant denominations maintaining loan departments for the assistance of churches in their building operations, report that the coming year will exceed that of any other single year. To the first of March this year these six denominations had received requests for first-mortgage loans totaling \$30,000,000. It is further conservatively estimated that there will be \$375,000,000 of new church buildings erected in 1925, which is the highest amount ever spent in any one year.

2. The necessity of preparing a leadership for the new day is revealed by the fact that during the summer of

1925 there were some 467 summer training-schools in 44 different States as set forth by *The International Journal of Religious Education*, which does not account for all. To this must be added the renewed emphasis upon the importance of the several thousand local church leadership training-classes, together with standard training-schools and institutes, all busily engaged in preparing for this new day.

3. The enlarging program of religious education with its emphasis upon a comprehensive church school, through its (1) Sunday session, (2) week-day session, (3) vacation session, stressing the importance of worship, instruction, and expression.

Progress in Church-school Architecture

Let us glance over the progress that has been made in meeting the needs of the new day with adequate building facilities.

1. In the early days when a church was formed a building was erected mainly for preaching and worship. It was of the *one-room type* and poorly adapted for the teaching ministry. Today many of our churches in the country and small communities are laboring under the handicap of these inadequate facilities.

2. A little later as the kernel of the teaching ministry of the church began to grow and expand, a new expression of church architecture came to the forefront, namely, the church with the added room at the rear or side. Usually this room could be shut off from the church auditorium.

3. Still later as the educational vision of the church grew and the demands of the school workers asserted

themselves, individual classrooms adjoining the church auditorium were sought by several classes. But there was little conception of the importance of the educational task before them as most of the work was still carried on in mass.

4. Then there came the Akron plan of architecture which was largely influenced by the type of lessons in use, the Uniform Lessons. The Akron plan was a semi-circular Sunday-school auditorium with radiating classrooms, arranged in one to three balconies. The object was to throw the school together for opening and closing services of worship, and then during the instructional period give to them the opportunity of separating in class groups.

The New Type of Church-school Architecture

With the coming of the completely graded lessons and the growing importance of the individual and his needs there has come into existence the departmental church-school building. In the architecture of today we are attempting to meet the needs of particular age groups with departmental assembly and classrooms.

Cradle Roll—1, 2, and 3 years. With provision in the church school for a Cradle Roll Class, consisting of those three years of age, adjoining the Beginners Department.

Beginners—4 and 5 years. Beginners Department with an assembly and individual classrooms, or curtained-off spaces.

Primary—6, 7, and 8 years. Primary Department with an assembly and individual classrooms.

Junior—9, 10, and 11 years. Junior Department with an assembly and individual classrooms.

Intermediate—12, 13, and 14 years. Intermediate Department with an assembly and individual classrooms.

Senior—15, 16, and 17 years. Senior Department with an assembly and individual classrooms.

Young People—18 to 23 years. Young People's Department with an assembly and individual classrooms.

Adults—24 plus. Adult Department with an assembly-room and separate rooms for each of the following groups:

(1) Home Department, with provision for a Home Department Class where those who are enrolled in the Home Department may gather for the lesson study when they attend the church school.

(2) Parents Department, with provision for a classroom adjoining as nearly as possible the Cradle Roll Classroom and Beginners Department, where they may be called if necessary.

(3) Teacher-training Department, one or more rooms where those who are training for leadership in the church school may carry on.

(4) Adult Classes, individual rooms according to needs and number of individuals in the classes.

This is the outline of the *ideal* departmental building of the new day. In some churches it will have to be modified, but let us work toward the ideal as rapidly as possible.

Meeting the Needs of Life

The church must meet the needs of life for religious nurture and training. This can be done best not alone through instruction but through worship, expression, and wholesome recreation. The correlation of these several

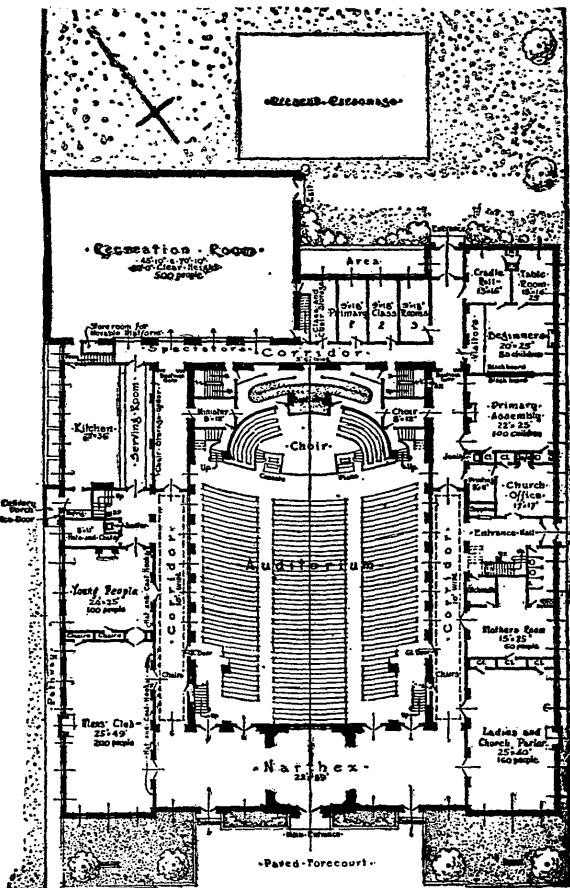
activities in accordance with the needs of a particular age-group has made it imperative to organize our church schools along departmental lines.

Many of our churches have caught this vision and are proceeding very rapidly in this direction. Very much has been accomplished in the Children's Division, through Beginners, Primary, and Junior Departments. We rejoice in the progress of separate departments with separate classes for the children. This you ought to do; BUT YOU OUGHT TO DO MORE! The same kind of provision ought to be made for the Young People's Division, separate assembly and classrooms for the Intermediates, Seniors, and Young People. In this Young People's group the need for expression is vitally related to their religious development. The tremendous loss of young people to the church is due in no small measure to the inadequate provision of both assembly and classrooms.

We are informed by the Department of Church Architecture of the Home Mission Society that there is very little additional cost and no additional space required to build separate classrooms adjoining the assembly-room. Fifteen square feet per pupil is usually allowed for assembly purposes. With the department and classrooms, this would make for the assembly seven square feet per pupil, and eight square feet per pupil in the individual classrooms.

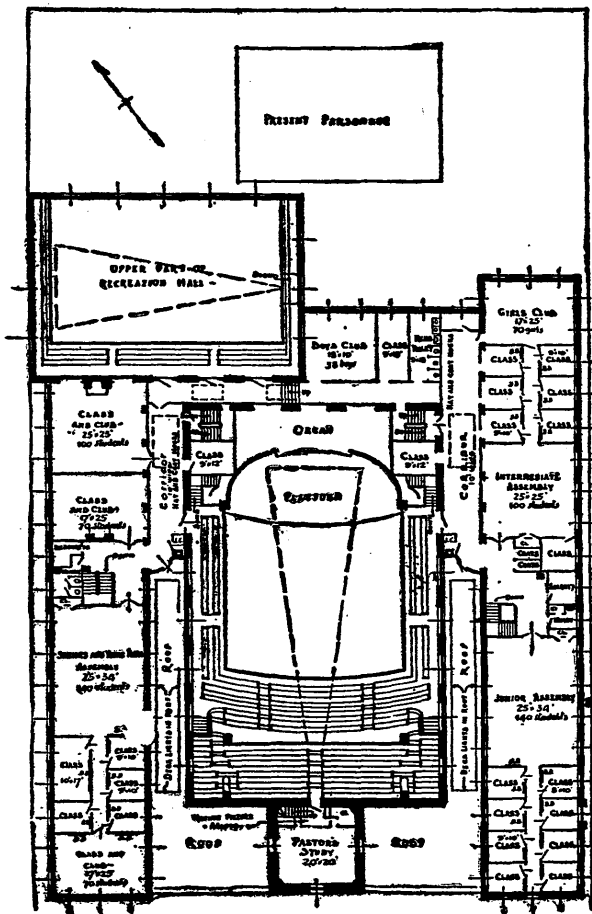
The floor plans of the Temple Church of Charleston, West Virginia (shown on pp. 72, 73), clearly and definitely illustrate these principles and set forth the present tendencies of our progressive churches today.

Study and discuss the principles of separate departmental and individual classrooms in the light of these



• Sidewalk

FIRST FLOOR



HORRIS STREET

SECOND FLOOR

plans and the educational principle which definitely stresses the carrying on of all departmental and class functions in the assembly-rooms and classrooms.

Getting Started

1. Visit outstanding church buildings with other influential members of your church.

2. Consult with your State Director of Religious Education.

3. Get in touch with the Department of Architecture of the Home Mission Society.

4. Read the best literature on church and church-school architecture.

"A Complete Guide to Church Building," P. E. Burroughs.

"Building a Successful Sunday School," P. E. Burroughs.

"Planning Church Buildings," Tralle and Merrill.

"The Malden Survey," W. S. Athearn.

"Indiana Survey," W. S. Athearn.

"The Sunday School Building and Its Equipment," Herbert F. Evans.

"Housing the Sunday School," Marion Lawrance.

II. GENERAL EQUIPMENT

The church must provide equipment for the following functions which are necessary if the church school is to minister to all of the needs of the pupils and workers of the church school: (1) Administration; (2) worship; (3) instruction and expression; (4) recreation; (5) training.

1. Administration

Every church school ought to have a room set aside for the administrative officers known as the office of the church school. This office should be equipped with one or more desks or flat-top tables for superintendent, secretary, and treasurer of the church school, chairs, filing-cases for such material as will be of service to the church school, card catalogues according to departments and alphabetically arranged, typewriter, duplicating machine, addressograph with stencils arranged according to departments, paper-cutter, telephone, supply cabinets, loose-leaf records of business meetings, cloak-room and toilet facilities, fire-extinguishers and signals, system of bells or signals, pencils, paper, envelopes, certificates and diplomas, waste-paper baskets.

2. Worship

Each department should be equipped with musical instruments, preferably pianos, proper seating facilities, a good hymn-book for use in the worship service and duplex envelopes. Rooms should be clean, neat, and orderly, properly heated, ventilated, and lighted. These are fundamental factors conducive to a real worshipful atmosphere.

3. Instruction and Expression

If the church school is to teach and the pupil express himself then modern equipment must be put at the disposal of teachers and pupils, such as maps, blackboards, stereoscopes, reflectoscopes, stereopticons, moving-picture machines, pictures, chairs, tables, reference books and department libraries, bulletin-boards, lap-boards, paper,

pencils, crayons, chalk, erasers, models, curios, and objects of nature.

4. Recreation

The social and recreational life of the church school is very important. Provision should be made for gymnasium apparatus, basket-balls, volley-balls, tennis-nets, hand-balls, medicine-balls, indian clubs, dumb-bells, rings, bars, bowling alleys, games, shuffle-board, ringtoss, quoits, bean-bags, punching-bag, boxing-gloves, outdoor play spaces or courts, shower-baths for both sexes, motion pictures, banquet-halls, kitchen and kitchenette facilities, library and reading-rooms, clubrooms for Scouts, Camp Fire Girls, and other organized groups.

5. Training

The most important equipment for training is the school library. This should not be the musty, never-looked-at collection of "Lives of the Saints" which slumbers in so many schoolroom corners. It should be a real and vital part of the school and its life. It should always be a collection that reflects the need of its particular community, and ministers to it. If the town is small and has no library, the church school should fill that lack. If there is a public library, the church school should supplement it in a way that will have as its particular care the moral and religious development of its readers.

The library should include three types of books. The first will be of a general character, with a wide range of appeal to all classes and ages; wholesome books that will help mold and broaden lives. The second should be books on methods of religious work. The school is always

asking for workers, and it should give them tools with which to work, and show how they may best be of service. And third, there should be books on specifically religious subjects, which will include works on Biblical interpretation, missions and church history. These three, with a feature or an emphasis which the particular community demands, will make a library that will be alive and a vital factor in the life of the school.

III. DEPARTMENTAL EQUIPMENT FOR ASSEMBLY AND CLASSROOMS

1. Cradle Roll (Birth to 3 Years)

Through the Cradle Roll and the Cradle Roll Class the church school can make a very vital contact and contribution to the home.

For the proper functioning of the Cradle Roll and Cradle Roll Class the following equipment is essential:

(1) A Cradle Roll wall chart on which is written or attached the names of the babies enrolled.

(2) Application and enrolment cards with the following information: Baby's name, date of birth, age when enrolled, parents' name and address.

(3) Cradle Roll certificates, membership, and promotion.

(4) Card and form letters:

(a) Letters of congratulation.

(b) Invitations to special events and occasions.

(c) Letters of sympathy and condolence where sickness and death has occurred.

(d) School rallies.

(e) Birthday cards, different ones for boys and girls and different for each year, carrying a message of love and good wishes.

(5) A baby book, a gift by the church to the mother in which to record the events, progress, and growth of the child.

(6) Birthday bank, explanation of use of the money given.

(7) A record-book kept by months with names and addresses of babies.

(8) Cradle Roll Library.

(a) Outstanding books for Cradle Roll workers.

(b) Helpful books for new mothers, such as: "The Unfolding Life," Lamoreaux; "Study of Child Nature," Harrison; "Child Nature and Child Nurture," St. John; "Beckonings of Little Hands," Dubois; "Dawn of Character," Mumford; "Dawn of Religion," Mumford; "Stories and Story Telling," St. John; "How to Tell Stories to Children," Bryant; "Short Talks with Young Mothers," C. G. Kerley; "The Mother Craft Manual," Mary L. Read; "First Aid in Nursery Ailments," Emelyn L. Coolidge; "Your Baby," E. B. Lowry; "The Health Care of the Baby," Louis Fischer.

2. Beginners Department (Ages 4 and 5 Years)

A cheerful home atmosphere should be the dominant characteristic sought in the equipping of the Beginners Department. This can be accomplished by giving attention to the tinting of the walls in light colors, such as tan, light brown, the hanging of the curtains in harmony with the color scheme, the general furnishings and the arrangement. Rooms for beginners should be on the ground

floor, if possible, with plenty of light and ventilation. The floor should be covered with rugs or cork linoleum. Chairs ten, twelve, and fourteen inches ought to be provided according to the size of the child, and tables twenty inches in height with locked drawers for supplies. The half hexagon table will be found most serviceable. A piece of light brown or green burlap around the wall about the level of the eye will be found useful in presenting a background for pictures. Blackboards located in convenient spaces on the wall two feet four inches above the floor, real and artificial plants or window-boxes will add to the attractiveness of the room. Cloakrooms, hooks, or costumers for the children's wraps should be provided. Offering basket, birthday bank, desk for superintendent of department, and table for secretary located near the door together with several chairs, small for tardy pupils and larger chairs for visitors, waste-basket, piano, sand-table, Bible, song-book, cabinet for supplies, hand-work material, and a low table for use of the superintendent in the circle to hold the objects to be used in the presentation of the lesson, should be in evidence. Pictures of nature, such as spring flowers, birds, animals, snow-covered trees, mother and children, home life and various occupations, nursery-rhyme pictures, should be available. There should also be some outstanding pictures of the great masters, such as "Jesus and the Children," Plockhörst; "The Holy Night," Corregio; "Arrival of the Shepherds," Lerolle; "The Good Shepherd," Plockhörst. Text-books with lesson leaflets or folders containing the story, scissors, crayons, paper, pencils, paste, and pictures for pasting should be at hand for teacher and pupils.

A record-book with names, addresses, and birthdays of pupils should be kept. A beginners' reference library containing such books as will help the teachers in the conduct of this department, together with stories that might be used on special days, should likewise become part of the permanent equipment of this department.

3. Primary Department (Ages 6, 7, and 8 Years)

In the Primary Department the environment and equipment must be such as to inspire order and reverence and stimulate the child to worship and work. This means that there should be an attractive assembly-room, clean, neat, and orderly, with adjoining individual classrooms.

The assembly-room should be equipped with chairs twelve to sixteen inches according to size of pupils, and a piano, table or desk with ample drawer space, cabinet for books, supplies and objects, models, curios, offering basket, card records and department records, pencils, books for reference, hooks for wraps, portable black-board, chalk, erasers, sand-table, sand-table cut-outs, blooming plants, phonograph, phonograph records, picture posters, Bibles, waste-basket, birthday bank, are all necessary. The walls should be tinted in light colors with attractive curtains for the windows, the glass in the windows should be clear to admit plenty of sunshine, the floors should be covered with cork linoleum or attractive carpet. Proper ventilation and adequate toilet facilities are essential. A sanitary drinking-fountain should also be provided. Such hymn-books as the following ought to be found on the shelves of the reference bookcase or supply cabinet :

"Songs and Games for Little Ones," Walker and Jenks; Century Co.

"A First Book of Hymns and Words," Edith Lovell Thomas.

"Hymnal of American Youth," Smith; Century Co.

"The Little Child in Sunday School," Guild and Poor.

"Song Stories for the Sunday School," Mildred S. and Patty Hill.

"Songs of the Child World," Riley and Gaynor.

"Listening Lessons in Music," Agnes Moore Fryberger.

The classrooms should be equipped with chairs twelve to sixteen inches, tables twenty to twenty-two inches high (half hexagon are most satisfactory), Bibles, maps, pictures, cabinets or class boxes for supplies, such as crayons, drawing and writing pencils, paste, scissors, work-books, clay and parquetry, pupils' quarterlies or text-books, blackboards on the wall not more than 2 feet 4 inches above the floor; class name banners and mottoes and pictures should adorn the walls. The following pictures will be found of value to the Primary child: "Sistine Madonna," Raphael; "Journey of Magi," Portaels; "Jesus Teaching from a Boat," Hofmann; "The Entry into Jerusalem," Plochhörn; "Samuel," Joshua Reynolds; "The Lost Sheep," Moleitor.

4. Junior Department (Ages 9, 10, and 11 Years)

The boys and girls of this period are exceedingly active. They are constantly doing things, constructively under guidance with the proper tools, destructively without guidance and a lack of proper facilities. To make the

most of boys and girls of this period equipment is absolutely essential.

Both assembly and individual classrooms ought to be provided. These rooms ought to be marked carefully by artistic signs. The assembly equipment should include a well-tuned piano, good hymn-book, bulletin-board, honor-roll, temperance pledge, Biblical charts, maps, Junior motto, relief maps, globe, cabinet for supplies, bookcase for song-books and reference library, sand-table, superintendent's desk, secretary's table, card catalogue, birthday record by months, Bibles, portable blackboard, cloakroom for wraps with boxes beneath for rubbers or overshoes, assembly chairs from 15 to 17 inches in height, offering basket, birthday bank, models of Oriental house, sheep-fold, tabernacle, temple, etc., song-roll, text-book for teachers and pupils, suitable lavatories, drinking-fountain, all walls decorated with light colors such as tan and cream, cork linoleum for floor covering and the room properly lighted and ventilated, lantern slides, stereopticon, stereoscopes, and pictures such as "Christ Among the Doctors," Hofmann; "Head of St. Paul," Raphael; "Christ and the Fisherman," "Sir Galahad," "Livingstone," and "Paton." The American and Christian flags ought to be provided, and a clock and thermometer are essential.

The class equipment should consist of tables about 27 to 28 inches in height, class boxes or cabinets for such supplies as crayons, pencils, erasers, paper, scissors, chalk, card records or record books, Bibles, offering envelopes, models, pictures, artistic class motto, class banners, class names for walls, church-school papers, lesson quarterlies or text-books for pupil and teacher, work-books for the pupils, and a blackboard about 3 feet above the floor.

5. The Intermediate Department (Ages 12, 13, and 14 Years)

Boys and girls of this age like to belong to something, but they will belong only to that which they think is worth while. For a long time the church was committed to the idea that it did not matter whether there was a separate assembly and individual classrooms for intermediates. They were big enough to be put into the adult department. Because of this injustice their life interests and needs have been overlooked, and the church school has lost its boys and girls.

The new departmental plan of assembly and classrooms with adequate equipment seeks to hold and forestall any further loss. Properly to meet the needs of intermediate youth the department and assembly-rooms should be equipped with chairs about 17 inches high having book-racks, portable blackboard, filing case, supply cabinet, bookcase, maps of Bible lands and missionary fields, a stereopticon, pulpit or lectern, secretary's desk, church-school papers, bulletin-board, the Christian and American flags, a good hymn-book such as "The Hymnal of American Youth," by H. Augustine Smith, "Worship and Service," by Winchester and Conant, "Hymns of the Christian Life," by Littlefield, a well-tuned piano, and other musical instruments with cabinet to care for instruments and racks, suitable mottoes, victrola and records, card reference files, library with such books as Bible dictionaries, Bible manners and customs, Biblical geographies, etc., lavatories located at a distance from one another, such pictures as "Christ and the Rich Young Ruler," by Hofmann, "Ecce Homo," by Ciseri, "The

Angelus," by Millet, "The Light of the World," by Hunt, "The Prophets," by Sargent, pictures of great statesmen as Washington, Lincoln, Roosevelt, Wilson, etc. The Underwood travel pictures will be found useful. The floors should be covered with cork linoleum and the walls tinted in light colors. The department ought to be clearly and artistically marked by an appropriate sign or marker. There should also be a drinking-fountain, cloakroom, clock, thermometer, clay-trays, and a cabinet for exposition of handwork and curios. A kitchenette for social functions should be in close proximity to the department rooms.

The classroom equipment should consist of desk or arm-chair (eliminating tables and giving more room in the individual classes), class blackboard not more than three feet above the floor, cabinets for supplies or class boxes. The wall should be adorned with worth-while pictures, artistic class mottoes, banners and class names and maps. Bibles, pencils, paper, library paste, and work-books are also essential.

6. The Senior Department (Ages 15, 16, and 17 Years)

All of the above equipment enumerated for the Intermediate Department and classes is suitable and serviceable for the Senior Department and should be provided, with these few exceptions: Lessons and class-books should be adapted to these older children, and the blackboards in the classrooms should be from 3½ to 4 feet from the floor. The type of pictures for the walls may vary, using perhaps Hofmann's "Head of Christ," Da Vinci's "Last Supper," Schmalz's "Return from Calvary."

7. The Young People's Department (Ages 18 to 23 plus)

The church school must find a way to enlist in its service and teaching ministry this particular age-group. The best equipment possible ought to be put at their disposal, that their expanding nature and interests may be challenged to positions of leadership. To do this a place must be given to them so they can actually train for leadership. A separate departmental room with individual classroom facilities should be at their disposal, blackboards, chairs, suitable hymn-books, reference library, pulpit, platform preferably movable for dramatics, fireplace and kitchenette for social occasions together with card files, bookcases, athletic equipment, and such other facilities as will be conducive to the most wholesome expression and development of their entire life. This will necessitate individual classrooms with sufficient supplies and equipment to make the contacts and the expression vital. Both in assembly and class work the young people ought to be encouraged to share and actually carry on the affairs of the department. All the activities of the department ought to be focalized in the departmental rooms. No real need for development ought to be overlooked.

Then there is the teacher or leadership training department. Because of experience, education, and leadership qualities our adults ought to be constantly challenged to positions of worth-while leadership. In the past we have been to blame, for we made no provision for such a department. The problem of leadership will be solved when we can present in all earnestness our plan and equipment

for this needed service which should consist of one or more individual classrooms with blackboard, maps, reference library, teacher-training text-books, desk, chairs, paper, pencils, and note-books.

8. Adults (Ages 24 plus)

Provision should be made for those who are called the adults of the church and church school. Our difficulty in the past has been the lack of vision and training of those who have been thus classified "the adults."

In our educational program of advance we must see that care and thoughtfulness are exercised in their behalf. The church needs their support and help. They need real training in the affairs, mission, and work of the entire church at home and abroad.

We will find it serviceable to provide a room which will be known as the parents' class, where helpful instruction and Christian counsel may be given as to the difficult and perplexing problems of parenthood. All paraphernalia that will enable them to accomplish this purpose ought to be available.

There ought to be a place for those of the home department that care to, and ought to be encouraged to, attend the church school. If the proper equipment and facilities were put at the disposal of this group it would not be long before that altogether too large list of inactive home department folks would come into active participation and wholesome relationship with the church school. Let us make some effort in this direction this year.

The church school ought to provide the following equipment: Home department quarterly, enrolment cards, certificate of membership, envelope with record of lessons

studied, a blank form for each home department visitor on which enrolment of group and quarterlies distributed are reported to the school, a series of special invitations urging attendance and active participation in the church school.

There will likewise be the Adult Bible Classes for Bible study for men and women or a mixed class. Such equipment as has been enumerated for the several departments which will be serviceable to this department ought to be secured.

IV. SUPPLIES

Supplies are an essential factor in the efficient administration of the church school. We can but enumerate those things which have been helpful in the teaching and expressional processes of the several departments of the church school. Pencils, pencil erasers, chalk, chalk erasers, gummed cloth tape for mending books and pamphlets, card holders and handy clips, rubber bands, pins, assortment of paper-clips, twine, book supports, thumb-tacks, bogus drawing-paper, natural gray heavy rough finished paper for pencil and crayon drawing, plasticene, silhouette patterns, decorated crêpe-paper for posters, sand, clay, paste, paper for packing and writing of various grades and colors, tinted, drawing and construction paper, models, magazines such as current education journals, denominational, such as *Children's Leader*, *Young People's Leader*, *Adult Leader*, interdenominational, as *Religious Education*, *International Journal of Religious Education*, music records, religious pictures, animal, bird, and nature pictures, maps, blackboard, compasses, drinking-cups, card- and paper-cutter, mounting-

board, Bristol board, gummed stars, dots, squares, black-board stencils, border stencils, seasonal and patriotic busy work stencils, parquetry paper in envelopes, rulers, dusting cloths, wastebaskets, germicides and disinfectants, foot-scraper, flexible steel, wire, rubber or cocoa door-mats, pencil sharpeners, raffia, reed, wood, metal, paints, scissors, record cards suitable for various departments, toilet paper, sanitary paper toweling, rubber stamps, according to needs, gummed labels, key tags, assortment of manila envelopes.

V. RECORDS

The spiritual significance of records and reports has not been recognized to any large extent by our church schools. That there is a very vital relationship between careful and thorough records and a thriving, live, wide-awake school needs to be more generally known and more fully appreciated.

1. Basic Facts as to Records

- (1) All records are important.
- (2) All records ought to be as accurate as it is possible to make them.
- (3) All records ought to be properly housed and cared for.
- (4) All records ought to be consulted and used.
- (5) All records ought to be entrusted only to those who are trained and competent to handle them.
- (6) All records are the facts from which history can be culled and are exceedingly important data for anniversary occasions and future plans.

2. Essential Reports and Records

It will be impossible to go into detail as to the type of records and reports that ought to be kept in the several departments. They ought to be such as will enable us to do our task efficiently.

The facts gathered in the Indiana Survey as to the matter of records will give to us the factual side of what is about the norm throughout the country as to the matter of records.

“Only one out of every three schools surveyed has any regulation as to the number of days a pupil must have attended before his name is placed on the roll.

“Only one school in eight has any requirement as to how many consecutive Sundays a pupil may be absent before being dropped from the roll.

“Two out of three schools use the yearly class-book for recording attendance and other data on pupils.

“Four out of five schools use only one pupil record form.

“One out of ten schools uses two record forms.

“The only data on pupils which the Sunday-school authorities in all schools regard as sufficiently important to record are the full name of the pupil and his absence from class. Nine out of ten of the Sunday schools record these facts. About half of the schools make a record of the residence of the pupil and the date of the pupil's birth.”¹

The efficient school cannot tolerate such slipshod methods. Something must be done with our system of records and reports.

¹ See Summary, page 353, Vol. I, “Indiana Survey.”

3. Where to Begin

We must learn to personalize our records. "The lad lost" in the mass is a common experience in our Sunday school. Who knows him? No one! Because no personal record has been kept.

(1) Let us start with a careful, personal record of each pupil as far as we are able to go. The following facts will be found of value: Name, address, age, date of enrolment, public-school grade, or occupation, church-member (yes or no), previous Sunday-school experience, special talents, parents' name and church relationship, father's occupation, record of progress made.

(2) The class record of pupils perhaps graded on the percentage basis, covering the following facts, rated on the basis of one hundred per cent., distributing the points with a view of encouraging them to overcome the outstanding weaknesses by giving a higher percentage to them, attendance, scholarship, deportment, church attendance.

It might be well to stress the following factors on the percentage basis as set forth by the Entzminger Record System: Attendance, on time, Bibles, offering, lesson prepared, church attendance.

Some such record which actually recognizes educational standing and encourages the pupil to achieve is exceedingly worth while and of value to the church school and the pupil.

(3) There should also be a very careful follow-up record made of all absentees.

(4) There should be a departmental record and report based upon the class records.

(5) There should be a church-school record and report covering the records of the individual over a period of years, stating in brief his grade and progress in the church school.

(6) An alphabetical record of all active pupils in the church school with addresses should be kept up to date.

(7) General records for testing conditions of school from week to week. The following facts ought to be noted: Enrolment, new pupils, number of dismissals, actual enrolment, attendance by departments, tardiness by departments, teachers and officers enrolled and present, weather, special events.

(8) A monthly or at least a quarterly report ought to be made and sent to the parents, stating points achieved on a percentage basis. This report should be signed before it is returned to the school.

(9) Report to the school should summarize all of the departmental facts and figures. These should be presented through a bulletin-board or a copy of the report sent to the several departments where they may be posted and used to stimulate the entire school. Graphs will help to visualize these facts.

(10) Careful records must be kept of all the meetings and business sessions of the church school, covering important actions, policies, and who is to be responsible for putting policies into action.

(11) Record of funds received and expended, this report to be carefully audited at least quarterly.

(12) Then there ought to be a very comprehensive annual report presented to the church covering: (a) Enrolment and attendance by departments; (b) number of new pupils; (c) report as to receipts and expenditures; (d)

digest of important accomplishments of the several departments; (*e*) achievements in benevolent and service activities; (*f*) special days observed; (*g*) church-school evangelism, number of church-school pupils accepting Christ and joining the church; (*h*) supplies and equipment added to the church school; (*i*) what the church has accomplished in leadership training—number enrolled in local teacher-training class, number attending institutes, summer conferences, and standard training-schools, number that have read one or more books in religious education; (*j*) statement of educational work of church with number of promotions, especially those with honorable mention; (*k*) the report ought to close with an expression of appreciation of all who have made this record possible, especially the church.

A growing and worth-while school can exist only through proper and adequate building facilities, equipment, supplies, and records.

CHAPTER VI

SERVICE

By Miles Woodward Smith

The Place of Service in the Church-school Improvement Plan

There are numerous reasons why a service program should be included in any plan for church-school improvement. Some of these reasons are of greater importance than church-school workers ordinarily have recognized.

Service, of course, is work performed for the benefit of another. Accordingly, any service activities which may be carried on by a church school, a church-school department, or class, add just that much to the total amount of good which that church school is doing in the world. The class of boys that builds a bookcase and presents it to their school, by this worth-while contribution to the school's permanent equipment makes possible a larger and better educational work. The class of girls that sends a box of clothing to a mission station likewise makes a contribution of real value. The clothing, when it has been distributed by the missionaries to the needy, will bring warmth to thinly clad bodies. This kindly charity may awaken in the souls of the poor an interest in Christianity which will result in their salvation. The class or department that presents a religious pageant before the entire congregation, by this stimulation of the congrega-

tion's spiritual life makes a most important contribution to their church. Their gift, because of its unique spiritual character, possesses greater value than a gift which is solely material. Thus, service looks toward a gift of value or the accomplishment of a task of importance to others. The church school which is busy with deeds of service has fellowship with the Son of man who came "not be ministered unto, but to minister, and to give his life a ransom for many."

Service, however, may be carried on for another purpose. It may be made a part of the learning process. So handled, service is encouraged by the teacher, not so much because of the intrinsic value of the gift made or the thing done as because of the educational value of the act of service. That is to say, the teacher is more concerned with the effect of the service upon the doers than the value of the service to the recipients. Much of our teaching is merely instructional in character. The teacher, by means of lecturing, passes on to his pupils certain facts which he considers to be important. But the fate of facts which have been crowded into a pupil's mind is most uncertain. They may rise into consciousness in some hour of crisis and control the pupil's conduct or they may be completely forgotten after a little time. To guarantee that the pupil will retain a certain fact, the teacher needs to make sure that the pupil has seen it in its essential relations to those other facts which the pupil always has at his command and which make up his working knowledge. It would be even better if the teacher were to lead the pupil to act according to the implications of the new fact. This action would transfer the fact from the realm of the abstract to the realm of

the concrete. It would impress upon the pupil the practical bearing which the new fact should have upon his future conduct. He would be thereafter much less likely to forget it. If a teacher declares that the children in a certain hospital have no toys with which to play during the days of their convalescence, and follows up this instruction by having his pupils carry toys to these children, he will be giving his pupils a first-hand experience of the joys of service. His instruction will then have been emotionalized by the happy faces of the hospital children who received the toys. Words become an hundredfold more potent when they have been thus emotionalized through dramatization or enactment in life itself. This aspect of service is frequently described as "Expressional Activity." In many Sunday-school lessons a paragraph will be found with this heading. In such a paragraph, things are suggested for the pupil to do which are of such a nature that they will deepen the impression of the instruction which he has received. An illustration may prove helpful. The Primary child who scribbles with colored crayon on the back of a lesson leaflet is not doing true expressional work. The best that can be said for it is that it is busy work (i. e., work designed to keep the child occupied while the teacher is engaged elsewhere), which is faint praise indeed. Neatly printing the verse "Be ye kind one to another" and coloring the letters has more value in that the likelihood of the verse being remembered is increased through this coordination of eye and hand. But even this is not nearly so valuable a form of expressional activity as a single *act* of kindness would be, such as carrying flowers to a shut-in or sending a post-card to an absent classmate. In the thought of

many educators today the lesson has not been thoroughly learned unless it has issued in some kind of modified conduct.

In recent years educational leaders have become almost unanimous in saying that this expressional activity is not only a part of the learning process, but is in reality the most important part of that process. It is believed that the pupil gets his education, both secular and religious, not so much through what his teachers tell him as through what he discovers for himself or does in his own behalf. Teaching, so regarded, becomes the task of guiding the learning process. No one can really educate another. The utmost that a teacher can do is to keep the pupil busy at the task of educating himself. The pupil must make his own discoveries in the realm of knowledge, do his own reflecting upon each new discovery, and relate each new fact which he discovers to the facts which he already knows. He must acquire each new skill through practise and must endeavor conscientiously to live his life on each higher plane of character that he perceives. If this fact were fully appreciated there would be less preaching at our pupils and more purposeful living with them. Church-school superintendents, when selecting teachers, would have less regard for their breadth of learning and fluency of speech and give more regard to their ability as teachers to enlist their pupils in activities which are Christian and therefore character-building. In familiar phrase, we "learn by doing." We become merciful by repeatedly being merciful. We become good by doing good.

This conception of religious education does not confuse character with deeds, the internal with the external. On

the contrary, it is a modern attempt to place the emphasis in religious teaching where the apostle James placed it when he declared that faith without works was dead, that is to say, No faith can be vital which never manifests itself in corrected conduct. It has been contended frequently that every idea planted in the mind, due to some psychological law, must ultimately show itself in conduct. Acting on this assumption teachers have had little children memorize Scripture verses which had no immediate or practical application to their lives. The verses have been intended as a forewarning or a preparation against the temptations which might arise in later life. This practise is of doubtful efficacy. Jesus himself, in the parable of the Sower, called attention to the different fates which befell the good seed which was sown, due to the varying kinds of soil, the thorns, the birds, and the feet of the passers-by. Scripture memorization has its place, but surely it will be of the greatest value when the verses memorized come within the range of the pupil's understanding and bear upon the practical issues of his life then and there. There are plenty of suitable verses. But no amount of memorizing can be such a protection against temptation as a Christian character which has been developed through Christian living. Ideas *do* tend to show themselves in conduct, but the natural response frequently is inhibited or differently directed by some stronger, and possibly contrary, idea. Jesus, on one occasion, found it necessary to correct the educational ideas current among the Jews. The Jews, when they had heard Jesus speak, said, "How knoweth this man letters, having never learned?" Jesus therefore answered them, and said: "My teaching is not mine, but his that sent me.

If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:15-17). "He that willeth to do . . . shall know!" This is one of Jesus' most original and revolutionary utterances. We have been in the habit of thinking that men had to know before they could do. Jesus said that men had to do before they could really know.

These, then, are the reasons why our Church School Improvement Plan must include Service or Expressional Activities. Skilful teachers will not only encourage their pupils to undertake various projects in behalf of others, but by a careful selection of these projects, by the whole-hearted participation of the pupils in them, and by the informal discussion growing naturally out of them, make these undertakings minister helpfully in the religious development of their pupils.

The Forms of Service Recommended in the Church School Improvement Plan

The Church School Improvement Plan calls for the undertaking of projects, or definite forms of service, by educational agencies of three orders, namely, church schools, church-school departments, and church-school classes.

I. Class Projects

A class project, in addition to furnishing religious training to individual pupils, has also an important unifying effect upon the class. The members of the class will be drawn together by their common aims and tasks. Class spirit will be aroused. These results are highly desirable.

But where there is no corresponding development of loyalty on the part of the class to the department to which the class belongs, and no similar development of loyalty on the part of the department to the school to which the department in turn belongs, an undesirable, even dangerous, individualism may be the result. Not infrequently organized classes, with the best of intentions, have become self-centered through their very strength and splendid enthusiasm. The larger and more important loyalties, i. e., the loyalty of the class to the department and the loyalty of the department to the school, will have to be built up in the same way that the lesser loyalties were established.

2. Departmental Projects

Departmental spirit may be created by the enlistment of all the classes in a department in some departmental undertaking. School spirit may be created by the enlistment of all the departments in some more comprehensive school undertaking. The ultimate aim that must be kept before the individual pupils, the classes, the teachers, and the departmental officers, is the greatest good for the greatest number. Situations frequently arise which demand that a class forego its own preferences for the sake of the welfare of the department. Sometimes a department must set aside its own ambitions for the good of the school as a whole. Where there is an unwillingness to do this, it is evident that the loyalties are not in the right order. First things have not been put first. And it must be confessed that there have been cases where a church has had so little real interest in its own school, so little sympathetic understanding of the school's program, that

it has assumed no real financial responsibility for the carrying out of the school's program. It has then been a sore temptation to church-school workers to carry on their work without regard for the church to which their school is nominally connected and through which they receive their divine commission to the task of religious education.

3. School Program

These class, department, and school projects need not be unrelated. The same results, perhaps even better results, may be obtained by assigning to the several departments and classes different responsibilities in connection with a single comprehensive project for the entire school. Thus the school project might be the presentation of a Christmas pageant. This should not be an entertainment of the old order in which the brighter children are exhibited for the delight of proud parents and friends, but a religious service in which the children, the young people, and the adults of the church school unite in teaching some spiritual lesson. With such an aim in mind, a production with theatrical finish is not sought so much as sincerity, earnestness, and a sense of spiritual ministry on the part of the participants in the pageant. Each department might be made responsible for the preparation and presentation of a pageant episode. If there are more departments in the school than episodes in the pageant, the extra departments could be called upon to make the costumes, constitute the chorus, serve as ushers, be the committee on publicity, etc. Thus, the pageant would represent the combined efforts of the entire school. In general, the larger the number of persons participating in

the production the better the pageant, because the director will have in mind, not only the impression to be made by the pageant upon the audience but also the number of people who will share in the religious experiences involved in the production and presentation of this religious lesson in pageant form.

It is unnecessary that an exhaustive list of projects be given here. Numerous books have been written upon this subject. A few of them are listed in the bibliography at the end of this chapter, and to them the reader is referred. Furthermore, this Church School Improvement Plan is correlated with the Christian Life Program for Baptist Young People (prepared jointly by the Department of Religious Education of The American Baptist Publication Society, the Department of Missionary Education of the Board of Education, and the Baptist Young People's Union of America). This program has as one of its most important features lists of projects graded to meet the needs of pupils of the Junior, Intermediate, and Senior ages. It should be studied carefully by all pastors, officers, and teachers of these departments. By this correlation the church school which undertakes a service program along the lines indicated not only will be carrying out the suggestions of the Church School Improvement Plan but also meeting the service requirements of the Christian Life Program.

The Spheres of Service Included in the Church School Improvement Plan

Church schools that follow the service suggestions given in the Christian Life Program will find them sufficiently varied to meet every requirement. But inasmuch

as these suggestions are designed only for Juniors, Intermediates, Seniors, and Young People, making it necessary to plan additional service activities for the other departments of the school, it may be well to indicate here the different spheres in which service must be carried on if a well-rounded religious development is to be secured.

4. Home Helps

It is obvious that the pupil's earliest and most intimate contact is with his home. If the pupil has a true Christian spirit he will wish to contribute what he can to the life of his home. If he is only a child the part which he can assume in its financial upkeep necessarily will be small. But even a child can make substantial contributions to the happiness and Christian atmosphere of the home. In countless cases a child, by his trustfulness and beautiful character, has held the home together and ultimately led his parents to Christ. Every year one or more projects should be planned which are designed to make brighter and better the homes from which the pupils come.

The next larger sphere to be considered is that of the church. Each pupil, of course, should be encouraged to make his contribution to its life. By "contribution" more is meant than a gift of a few pennies which the child has begged from his parents. The gifts which mean most to the pupil and to the kingdom of God are gifts of self and service. Financial gifts derive their value from the love and labor which they represent. The taking of offerings from small children can never be justified on the ground that these offerings are needed to meet the expenses of the church or school. (As though the child must pay for the instruction which he receives! Neither do

we have the right to tax children for the religious education of their parents. It is not the child's duty to provide a church in which his parents may worship in comfort, but rather the duty of the parents to provide for the religious training of their children.) The only justification for the taking of an offering from small children lies in the fact that it is by giving that these children will learn how to give, and that it is by repeatedly giving that they will acquire the habit of giving. More thought therefore should be devoted to the manner in which children make their offerings than to the amount of them.

Encircling the church is a yet larger sphere which may be designated by the word "community." Christian living certainly involves neighborliness and good citizenship. Back of neighborliness and good citizenship is morality, and back of morality is religion. There are elements in good citizenship, therefore, which cannot properly be taught by the public schools, however efficient these schools may become. We must look to godly parents and to our churches and church schools to establish that religious foundation which underlies morality and furnishes society with its strongest and best-approved sanctions. A pupil's religious development is sadly incomplete if he has neither interest nor share in the religious, philanthropic, and civic undertakings which are being carried on in his own community. Both good citizenship and religion call for this larger interest and service.

Next in order come two additional spheres which further enlarge the outlook and broaden the sympathies. The first of these is the nation, and the second, largest of all, is the world. Jesus taught that a man's sympathies should not be limited to his own community, his own

nation, or race, but that they should respond to every man who is in need. Thus projects should be undertaken also in connection with home and foreign missions.

When projects are proposed without any definite system having been followed in their selection, the personal interests of the teacher may lead him to choose all of the projects from the same sphere. Some teachers, for example, have great interest in local charities and very little interest in foreign missions. Other teachers, apparently, find that the more remote a work is the more it appeals to them. In order that the religious development of the pupils may be symmetrical, it will be well to arrange for each pupil to carry out, during the course of the year, at least one project in each sphere. By checking over the service undertakings of the school to see if all the spheres have been included—home, church, community, nation, and world—the officers of the school can judge whether their projects have been sufficiently varied and broadening.

The Influence of the Home Upon the Child's Religious Development

Religious education, as the above paragraphs attempt to show, is a vital rather than a formal process. The teacher's concern is not so much to get the pupil to memorize a certain body of facts as to live his life in a certain way, i. e., to determine his conduct by specific standards and to show forth in all his acts and attitudes a specific spirit. These standards and this unique spirit have been revealed in Jesus Christ. While the inspiration to Christian living may come from the classroom, the practise in Christian living, in large measure, will have to be gained outside

the classroom. The teacher's task will be easier, the desired religious development will be more certain, if the home is willing and prepared to cooperate in this undertaking. It is therefore urged that every possible effort be made to acquaint parents with the aim and importance of religious education; and by personal visitation, conferences, exhibitions, etc., show the parents how they may render assistance. Home cooperation should go beyond the sending of the child to Sunday school regularly and on time. It should include the encouragement of home study, any necessary assistance in lesson preparation, and above all a sympathetic attitude toward that which the teacher and the child together are endeavoring to accomplish. It may safely be said that parents desire the highest and best things for their children, but in many cases it will be necessary for the church school to teach the parents how they may direct, or at least assist in, the religious training of their children.

The Importance of Recreation in the Pupil's Religious Development

Religious education calls for the Christianizing of every one of life's relationships. It calls for fairness in play as well as for honesty in business. When we consider the proportion of time which the child spends at play it becomes apparent that this play time has a profound formative effect upon his character. While a large measure of freedom in play is desirable in order that the play may be spontaneous and happy, some supervision is desirable. The child's natural inventiveness is not always equal to the task of keeping the game interesting. Some forms of recreation are too stimulating. Others may set

up injurious habits. Especially in the case of young people, to whom commercialized amusements make so persistent and powerful an appeal, is a carefully planned recreational program necessary. The most successful way to combat amusements which are injurious and deadening is to conduct, under church auspices, so complete a recreational program that the young people will feel neither the need nor the inclination to seek recreation outside of it. The planning and directing of this recreational program might well be made a project for some older class or department.

5. Organized Recreation

Each school should provide for the organized recreation of its young people, and should do so by providing a leader who is trained in some measure in this sort of work. Young people play spontaneously and easily, but they do not always play together naturally unless they are shown how. The tendency, in this age of machines, is for recreation to take one of a few stereotyped forms, with little of joyous, spontaneous play left in it. There is needed, then, some one who has read and practised in this line, who can direct the recreation of the young people in happy, social, character-forming play. In the smaller school this person will be ready to help out in any program, indoor or out, summer or winter, helping to form an easy, straightforward social spirit. In the larger school each of the departments, especially the juniors, intermediates, and young people, should have some one in charge of recreation.

No school should consider its task fully accomplished if it has neglected this large area of responsibility.

ADDITIONAL READING

On Projects

"The Project Principle in Religious Education," Erwin L. Shaver; The University of Chicago Press.

"One Hundred Projects for the Church School," Milton Carsley Towner; George H. Doran Company.

"Project Method in Religious Education," Mason W. Crum; Cokesbury Press.

"Graded Social Service for the Sunday School," W. Norman Hutchins; The University of Chicago Press.

"The Use of Projects in Religious Education," Gertrude Hartley, The Judson Press.

"Teaching Adolescents in the Church School," Erwin L. Shaver; George H. Doran Company.

On Recreation

"The Church at Play," Norman E. Richardson; The Abingdon Press.

"Recreation and the Church," Herbert W. Gates; The University of Chicago Press.

"Recreative Athletics," The Playground and Recreative Association of America; A. S. Barnes and Co.

On Home Cooperation

"The Training of Children in the Christian Family," Luther Allan Weigle; The Pilgrim Press.

"Parents and Their Children," Mary E. Moxcey; The Methodist Book Concern.

"Mothers' Problems," Harriet B. Clark; The Judson Press.

CHAPTER VII

PUPIL PARTNERSHIP

By F. H. Willkens

Education in the past was looked upon as preparation for life. Education of today aims to train children in actual living. If the boy of today is to be a cooperative citizen tomorrow, he must learn to be cooperative now. Jesus defined religion as life. Training in religion, therefore, must be training in Christian living. Whatever does not contribute to the building of a Christlike life has no place in the church-school program.

The work of the church school will affect the pupil's life vitally, only when the school actually becomes part of his life. As long as the organization is looked upon as that of officers and teachers, so long will pupils fail to be vitally interested. The school must be *his* school. Its problems must be *his* problems. Experience has taught us that pupils will take a definite interest in an organization, when given a share in the responsibilities as well as the privileges.

"People are instinctively loyal to that in which they have a share and to which they are closely related. Give the pupils such a part in the conduct of the church school that they will come to feel that it is their school, and they will be loyal to it. The student body should be given representation on the governing board of the school. Pupils should be represented in departmental organizations. In many schools some form of student government has been

found to work well and to result in a strong sense of loyalty among the pupils. Pupils must come to feel toward the church school the kind of loyalty they feel toward their nation when they say understandingly, 'This is my own, my native land.'"¹

The Dalton plan,² recently introduced into thousands of public schools throughout the world, has fully demonstrated that much more can be accomplished through a democratic procedure in education.

Religious education, at its best, will make definite provision for cooperative group-life. Children who are able to plan and conduct their own games should be given a larger share in the planning and executing of their programs in the church school. This applies to all the phases of the program, expressional activities, and management as well as instruction and worship. Worship in order to be effective must be the pupil's own. The truths taught will need to be incorporated into every-day life. The expressional activities will mean most when planned together with the pupil. His loyalty to the school will be determined by the amount of responsibility he is given in connection with the management of the school. And his relationship during childhood and youth will largely influence his attitude during adulthood.

"I look forward to a time when every church will report all its receipts and expenditures to the pupils in the Sunday school, and when the great church societies also will give an account of their stewardship to the learners. In the Union School of Religion each class has its own treasury, out of which it votes its contributions

¹ W. A. Squires in "A Parish Program of Religious Education."

² See article, "The Dalton Plan," in *Pictorial Review*, March, 1925.

after studying various causes. These contributions fall into two classes, those made to causes that the school as a whole is helping to support, such as missionary enterprises and a local philanthropy, and those which the class itself with help (but never to dictate) of the teacher, chooses as a particular sphere of helpfulness. When a class gives a contribution to one of the general causes, the class treasurer pays the amount to the church treasurer.”³

In this brief study we purpose to discuss five phases of pupil partnership: Punctual attendance, lesson preparation, class and departmental activities, council representation, winning recruits for the school.

1. Punctual Attendance

Two of the most vital problems the average church school faces are tardiness and irregularity. This is a serious matter in view of the fact that the average school has so little of the pupil's time. Conscientious leaders query anxiously, therefore, “How can we secure punctual attendance?”

Why do teachers and pupils come habitually late? Why is there more tardiness in the Sunday school than in week-day and vacation schools? The casual observer is apt to answer, “Folks are late because they are not vitally interested.” This can hardly be true. Some of our most devoted and loyal workers are often conspicuous by being habitually late. What then is the reason? It seems that one of the best explanations is found in the fact that most people do not know why they are late. Their answer very likely would be, We always did it that way. In other words, there is no strong sentiment against tardiness in

³ George A. Coe in “A Social Theory of Religious Education.”

the average church school. Very often the superintendent is the cause. He never starts promptly and thus causes his pupils to look upon tardiness as a matter of fact. In many cases the worship program is only an "opening service," and is not vitally related to the rest of the program. Frequently leaders commence by saying, "Let us sing a few songs while the others are coming in."

How, then, are we to solve the problem of tardiness? Many solutions have been offered during the past, such as On-Time-Campaigns, pins, buttons, etc. However, we must not overlook the fact that this whole matter is not primarily a question of methods, but rather of motive and principle. New methods will not fully solve the problem of tardiness. The best remedy will be the creation of a strong sentiment against it. And the best place for this is the Beginners Department.

The public school of today has very little trouble along this line. Punctuality is an established fact. Children take it as a matter of course that it is a disgrace to be late. A small boy returning home from the kindergarten, after only a few weeks at school, said to his mother: "Mother, you must have dinner earlier tomorrow. Sister and I have to be on time to school." Is it not possible to develop the same attitude toward the church school?

Besides creating a strong sentiment against tardiness and irregularity, it is of great importance to make much of those that are on time. Leaders and officers ought to set a good example by being present at "teachers' time," which will be at least five minutes before the opening of the school. All sessions should commence promptly. The worship service needs to be a vital part of the whole program. Variety is often a stimulus to promptness.

2. Lesson Preparation

Teaching at its best must be cooperative. Pupils will not do home-work if the teacher does not. There are at least two factors we must consider in connection with lesson preparation. In the first place, teachers must know how to study and teach children to do so. Only recently public-school authorities have discovered the amazing ignorance on the part of teachers as well as students in reference to the art of study.

“One of the commonest complaints made by teachers, and especially those of the elementary classes, is that their pupils do not know how to study. However, if one should examine the teachers themselves the result would be appalling. Most teachers do not know themselves how to study any more than their pupils.”⁴

“For many years a common complaint urged by teachers was that their pupils did not study as they should, and investigation revealed that there was as much ignorance on the side of teachers as was found on the side of pupils in this matter.”⁵

Study must be more than memorizing. It should include thinking, personal investigation, and appreciation for what is studied. The following factors will aid teachers and pupils to develop the art of study:

(1) There must be the feeling of need, a definite purpose or goal. A librarian of a certain city was perplexed one day, when six people, during the course of the same afternoon, demanded a book which had not been drawn for several years. His curiosity caused him to inquire

⁴ McMurray in “How to Study and Teaching How to Study.”

⁵ Earhardt in “Teaching Children to Study.”

of the sixth, "Why do you want this book?" The reply was: "An epidemic among dogs has broken out in our section of the city. I want to know what I can do for my dog." There was a definite need, and no special campaign was necessary to persuade this man to read a book on dogs' diseases. Psychology tells us that education is a matter of situation and response. If we want the desired response, we must create the necessary situation.

(2) In the second place the teacher must develop a love and appreciation for what is studied. Boys and girls will not read the Bible because they are commanded to do so. But they will read without being urged, if the teacher strives to arouse their interest and love for each lesson. A certain teacher told half of the story of Joseph to a group of junior boys. Casually he mentioned that the rest of the story could be found in the Bible. On the following Sunday he learned that every one had read his Bible to finish the story.

(3) A third factor in the process of study is the gathering of material in order to reach our goal. The source of this material depends largely upon the matter of our preparation. We may get it from our own experience or ask other people, read books, gather from observation or experiment in the laboratory. The most important thing is, that the material be chosen with the purpose of the lesson in mind.

(4) In the fourth place the material must be carefully organized. It is one thing to know a lot and another thing to be able to tell others what we know. The material should be so organized, that our teaching will yield the desired results.

(5) In the fifth place the material must be tested.

Thinking is a vital factor in the process of study. Pupils in order to become independent and self-assertive must learn to observe and think for themselves. For this there is no better method than the problem-project method. Through it the children not only come in touch with actual life situations, but they also learn to solve real problems. (See chapter on "Teaching.")

(6) Finally it is of vital importance that pupils make use of the products of their own study. Only the things that we utilize will be of permanent value. It is well to build each pupil's home-work into the fabric of the whole lesson. A high-school teacher, anxious to make his geography lesson attractive, suggested a peace conference to his class instead of a geography lesson. The pupils voted to hold such a conference the next day. The teacher then assigned to each member of the class a certain position in European politics, urging them to be prepared the next day to safeguard the interests of their particular countries. It was unnecessary for the teacher to make other assignments. Every one made himself acquainted with the map of Europe that day in order to make good at the peace conference. If our lesson preparation can be made more purposeful the pupils will respond more readily.

Wise leaders will reward home-work as liberally as attendance. If, in our weekly reports or on monthly report cards to the home, credit is given for being present, mention ought also be made of the lesson preparation and conduct in the class.

3. Class and Department Activities

If religious education is to be vital, leaders will need to provide suitable expressional activities. When a boy

wants to be a shoemaker his master does not merely lecture to him for a period of two or three years on the art of making shoes. He puts him to work. The boy learns to make shoes by making them. The only way we can actually learn to live the Christ-life is to live it. Instead of helping the child to do things which will aid in the development of his whole life and character, the church has too often spent all its energy to keep him from doing anything. All educators agree that the child's development depends upon his activity. If he wants to grow physically, he must exercise. If he wants to grow mentally, he must use his mental powers. If he wants to grow spiritually, he must be spiritually active.

These activities must be natural. To make a boy sing "I want to be an angel," or a sweet little girl, "I have wandered far away from God," will not do them much good. Activities for children must be within their own experience. When the child sings or prays he ought to know what he is doing. How little this fact has been grasped by the average Sunday school may be seen by the following illustration: The child enters a new stage in his life soon after he has joined the public school. He comes home to tell us that he can now read, write, and use numbers. Parents and teachers know well how proud he is of his new achievements. What a wonderful opportunity for the church school! But how many make use of it?

Activities, in order to benefit the pupil, must be part of the whole program of the school, that is to say, they must have educational value. If they are only a concession to the playing weakness of children or bait to draw them, they will not benefit much. Very often we hear people

say, "Let the children play to keep them out of mischief," or "You will be able to hold your young people if you keep them busy." Such assumptions are wrong. Activities must do more than merely "keep busy." They must be of real benefit. Leaders should ask themselves frequently: Why do we have this activity? Why do we play this game? Has it educational value?

Again, all activities will have to be carefully supervised. A playground without supervision will soon deteriorate into a dangerous place not fit for children to play. Careful guidance as well as careful selection is necessary. Some churches have assumed that it would suffice to build a gymnasium and to place a basket-ball in the center of it, in order to interest and hold their young people. Of course they were disappointed. A gymnasium without close supervision and leadership will do a church more harm than good. The wise leader will work through a students' council. Together with them he will plan and supervise the work.

If children and young people are to take a genuine interest in activities, they must seem to them worth while. They must be real tasks to be accomplished. There has been too much make-believe in this respect. Young people have been blamed for being irresponsible. But has the church ever put real responsibilities upon their shoulders? The time to pick out officers for church work is long before they hold office. The church school is the best place to train deacons, treasurers, and clerks. All activities, therefore, will be judged by their contribution to the building of Christian lives.

Finally, activities will benefit the pupil most when he has a definite share in planning them. All service projects

for individual classes as well as departments ought to be planned together with the pupils. Wherever this has been done, the results have been beyond expectation. The Sunday school has given altogether too little attention to this phase of our work. We learn by doing. The service program should be as carefully planned and graded as is the curriculum of a school. Doctor Erb⁶ calls attention to the fact that the occasional method or even seasonal method of service ought to be supplanted by a more definite and systematic service program, in order "that every person be enlisted in service, each person share in the service program regularly so that it becomes part of his life."

4. Council Representation

In a well-organized Sunday school careful provision is made for a democratic form of government. Privileges and responsibilities will be shared by pupils and teachers alike. Our interests and loyalty are most attached to those activities in which we have a definite share.

Why should our pupils not have a definite part in the making of the laws as well as the keeping of them? If they are to be intelligent, cooperative, and law-abiding citizens tomorrow they must begin today. The problem of discipline has been solved in schools where children have participated in the shaping of the laws. Teachers have found "that when responsibility for conduct was thrown upon the children, they responded finely and eliminated occasions for discipline through their added interest in the activities of the school community."

⁶ In article "The Service Program for the Church School," *Adult Worker*, May, 1925.

We must introduce the feature of choice to a far larger extent than we have done in the past. Pupils should be given a share in the selection of courses of study as well as in social and recreational activities.

Is it not true that many of our best people never develop any definite feeling of responsibility toward their church and the kingdom of God at large, because they never were trained to do so, because they never were given opportunities in sharing responsibilities while young and plastic?

“The notion of a church as a congregation to be talked to, or as a fellowship in anything that does not include cooperative labor, does not of itself go far enough. What does it mean to the people themselves that they are members of the churches? Doubtless it means refraining from certain sorts of wrong conduct, going to church, and leading a life of prayer. It ought to mean, in addition, a specific, defined, and supervised sphere of labor for promotion of the democracy of God. Is it too much to hope that the time will yet come when every member will be recorded in the books of the church as a worker in a certain department; when each of the departments will have plans and policies that bear specifically, not in any merely generic and hazy way, upon actual conditions that confront its members; when businesslike supervision will be provided for every worker; when every worker will render regular reports of his activities, and when progress or decline in his department will be annually ascertained and recorded?”⁷

To give them a share in the government of the school does not mean that we are to let “children run our

⁷ George A. Coe in “A Social Theory of Religious Education,” page 242.

schools." Adult counsel is needed as much as ever. But it does mean that we are training children to think and choose for themselves. By sharing in the brainwork as well as the handwork of the school, children learn to be responsible from the very beginning. Their interests, loyalties, and responses will not be like ornaments on the Christmas tree, which are on the tree but not of the tree—rather their conduct will be natural and genuine. When Sunday schools reach this stage of democratic procedure, there will be no need for endless campaigns to secure spasmodic responses. Because our pupils are built into the temple of "living stones," there will be a continuous outpouring of the "abundant life."

In order to secure this whole-hearted and genuine spirit of cooperation it will be necessary to have all groups well organized. All departments from the juniors up should have representation on the school council. Each department in turn will have its own council, made up of pupil-officers and teachers. Class organization is as essential as instruction. The wise leader will see to it, of course, that his organization will function one hundred per cent. There will be real problems to be solved and worth-while tasks to be accomplished. This training in thinking and working and sharing together is one of the fundamentals of democracy.

"By the time pupils reach the secondary school age they are experienced enough to form a student council made up of representatives from their various classes. Such a council, as experience has already shown, may well consider, and in many cases settle, serious problems. When such a body is not a make-believe one devised by adults simply for getting pupils to accept what has al-

ready been decided, but a body that is seriously consulted and really used for improving policies and methods, the members of it show surprising capacity—surprising to any one brought up under a contrary type of education—for appreciating the purposes of the school and for contributing a valuable element to the administration of it.”⁸

A Danger Signal

Class and departmental organization should never lead to self-sufficiency. It is not independence but interdependence that is the stronghold of a democracy. Many schools and churches have gone on the rocks, because their leaders failed to foster the wider loyalty in the school, the church, the community, and the kingdom of God at large. There should be plenty of opportunities for classes, departments, and schools to intermingle freely, to plan and execute common projects.

5. Winning Recruits for the Church School

There is no reason why pupils should not be just as much interested in winning new members for the school and for Jesus Christ as the pastor or superintendent or any of the adult members. It is their school. Here again it is a matter of principle and motive rather than method. We shall have no trouble to get pupils to win others to an organization in which they thoroughly believe.

Basic Principles

First, Do not try to get pupils for the sake of the school or a larger enrolment. Appeal to them for their

⁸ Coe in “A Social Theory of Religious Education,” page 240.

own sakes. There has been too much interest in the matter of getting and holding pupils, and too little care about actually helping them. If children are to attend regularly and gladly, the school must really do things for them.

Secondly, If children are to win others to the school it is very necessary that the school seem worth while to them. The advertisement that will really sell our school to others is satisfied boys and girls.

Thirdly, Instead of campaigns, which very often seem meaningless and lack purpose and vitality, it would be much better to endeavor to win pupils through definite activities and programs. For example, a group of young people might plan a pageant for the specific purpose of winning new members for the church school. The committee in charge determines that fifty per cent. of the participants in the pageant must be outsiders. It will be an easy task to send the other fifty per cent. after new members, because they are winning them for a definite purpose. When once this method has been fully grasped by church-school leaders, the old-fashioned clap-trap methods will be ruled out of our schools. All activities can easily be planned as definite projects for winning, holding, and helping pupils.

It is very essential that new pupils be built into the fabric of the school life. Only too frequently the back door of our school is left wide open after a successful membership drive. Programs and activities need to be so planned that all pupils have a definite share in them.

Fourthly, It should be remembered that folks are most easily reached through their own groups. Membership campaigns and every-member evangelism should there-

fore be planned and carried on by the individual groups themselves rather than by the leaders of the school.

Fifthly, Each church should feel responsible for all the people that live within its immediate vicinity. There are folks in every community who do not attend church or Sunday school anywhere. It is the duty of every church to find out what its constituency really is. No guess-work should be tolerated. The survey is the best means of discovering the constituency for a church. Either alone or together with other churches in the neighborhood, a church should make a survey of its district at least every two years. This kind of house-to-house visitation offers an excellent opportunity for service to the young people of the church. Recently 26 young people of one of the Buffalo churches visited 741 homes in one Sunday afternoon. They discovered 183 prospects for their school. These prospects were distributed proportionately to the various departments and classes for follow-up work.

A good many churches would take larger interest in the constituency, if new members were posted weekly together with the attendance and enrolment. Young people should also be given a definite share of responsibility in the evangelistic program of the church. They are just as eager to win others as are adults.

ADDITIONAL READING

“Organization of the Church School,” Cope.

“Church School Administration,” Fergusson.

“The Sunday School at Work,” Faris.

“Modern Sunday School in Principle and Practice,” Cope.

CHAPTER VIII

FINANCE AND STEWARDSHIP

By Ben T. Leonard

UNDER ideal conditions the church and the church school are not two organizations, but one organization acting in an educational capacity. They are one blood; the interest of both is the interest of each. Training in stewardship flourishes best under a unified budget system, and this, in turn, is dependent upon unity of purpose and action.

A church with the educational view-point will promote a wide and varied program. In order that the work of religious education shall not be hampered it must be adequately supported. Not long ago I asked a group of ministers what part of their incomes they used for their families. Analysis of their answers shows that sixty to eighty-five per cent. is devoted to the family. We ought to ask our church boards and ministers what part of the church income is used for the children. A family which expended only five or ten per cent. of its gross income for the rearing of children would be thought very remiss in its duties. What may be said concerning the church that spends more than twice as much for its musical program as it does for religious education? In many churches we have made financial provision for almost every phase of the church work except the religious training of children and young people. This is left to the volunteer worker. We have no harsh criticism for the

volunteer. He has saved the church millions of dollars. In some instances this has not been a wise saving. The ideal church, organized for education, is at work 365 days in the year, using all the forces at its command, with paid workers and volunteer workers for training, developing, and instructing all the members of the church. No one, big or little, old or young, is left out of its program. The church exists for its people.

I. CHURCH BUDGET PLAN

The ideal church has a Director of Religious Education who supervises closely every activity designed to train youth. This Director of Religious Education may be one of the ministers of the church or a layman who thoroughly understands his task. Whatever his status may be, he must have a reasonable freedom, guaranteed by sufficient funds. He should work under the direction of, and in cooperation with, the Committee on Education, which committee in turn will be divided into several subcommittees, one of which will care for finance.

It is the duty of this subcommittee once each year to secure from each department of the church school an estimate of its future needs, with the probable cost of the same. The budget for the year will be carefully considered by the finance committee and allotment made to each department upon the basis of its need. Duplex envelopes should be used for church and school. All contributions should be placed in one fund from which expenditures are made in accordance with the accepted budget. By this means the children are taught that they are contributing to the church for the upkeep of every

part of the life of the church and for a world program of Christianity.

Any church will find it necessary to budget the following items for its educational work:

1. Salaries.
2. Literature.
3. Equipment and supplies.
4. Expenses of training teachers (that is, train fares for attending institutes, summer assemblies and other schools of religion, registration fees for these same schools, and books).
5. Interdenominational Sunday school work.
6. Missions.
7. Entertainment.
8. Reserve Fund.

The treasurer must be a responsible man who has standing in his church and neighborhood. He must be actively interested in the work. A passive treasurer will never fight for the growth of the educational program. He must be a man who can go with the Director before the church board and because of his knowledge and zeal be in a position to demand and obtain proper recognition for the Department of Education.

Some set rule for payments must be made by each church. It will be necessary to authorize the Director of Religious Education or some especially appointed person to approve the bills from each department. It may be advisable for each department to have a purchasing agent who cooperates with the general purchasing agent for the church. A careful accounting must be made by every one who handles money. Payment should be made only on written orders from proper authorities so that all

records may be kept for reference. The treasurer's accounts will be audited annually.

The treasurer's monthly report should show the expenditures and the cash balance of each department. The annual report of the Director should include the items of the treasurer's monthly reports, thus enabling the church to understand better the requirements of its educational program.

II. SYSTEMATIC GIVING

The Christian world is learning the lesson of living together. We must continually remember that no one liveth unto himself, and no one dieth unto himself. We are commanded to give as we are prospered, week by week.

We must remember that the words tithing and stewardship are not synonymous. It is one thing to practise stewardship and another to tithe. Stewardship is cause; tithing is one effect of stewardship. We are told to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Every Christian in our churches pays a tax to his government. The law of stewardship is greater than the law of the tax.

Stewardship training leads to stewardship practise. We must teach our children and youth that the best gift is oneself. If they are fully consecrated it will not be necessary for the church to worry concerning the giving of money. We must build our child life into our churches or else see them perish for lack of new blood. We are told that at the present time we are losing sixty per cent. of our church-school children as soon as they reach the teen age. We teach missions in a large way in order to educate our constituency. We must also teach the giving

of self on the same scale. Stewardship of life is as necessary as consecration of money, therefore we must give as God prospers of self and of silver.

The school must understand the church budget. If the church has included school support in its annual budget it has a right to expect the school to give a sympathetic study to its financial and service problems. The leadership of the school will find some means of making the entire school acquainted with the main items and total expense of church maintenance as well as the several items and total missionary and benevolent budget adopted by the church.

The school should accept a definite budget responsibility. For the sake of tying the school closely to the church it is desirable that the school go on record as accepting definite amounts of the church budget. Such action will also develop in the school membership a feeling of responsibility. But school officers will hesitate to impose on the school a financial obligation. This is a proper question for the School Council when representatives of the departments, organized classes, and the student body generally sit with the officers in a study of the situation. After considering the total church budget for all purposes and the past giving of the school, the Council will be ready to adopt a recommendation to the school.

Pledges will be asked. On the basis of the recommendation of the School Council that the school assume definite amounts of the church budget, appeal will be made for annual written pledges. Care will be taken to make every one understand what is involved in the pledge and to give time for the consent of parents of the younger children. Pledges may be made individually and by

classes and by departments. Class spirit and departmental loyalty will help individuals to be true to their pledges. Giving will then become a class and department enterprise.

Collections will be made through the regular church envelopes. School finances will be seen to be an intimate part of church finances if the regular church collecting envelope is used. Many churches use the duplex envelope with one side for church expenses and the other for missions. The same envelope can be used in the school with a special list of individual members, or with the same envelope in a special color. In every case the envelope ought to carry plainly the objects of giving. Experience has proved that weekly envelopes are preferable to monthly or quarterly.

The treasurer will issue regular statements. The best scheme of school finances will fail unless the givers are kept informed about their accounts. Each month or at the latest each quarter a statement should go to the school, to the departments and classes which pledged, and certainly to the individual givers as to their accounts. When pledges lapse into long arrearages they are almost impossible to collect. This is harmful to the development of character. Therefore an important part of the treasurer's duties is a struggle with weak human nature in an attempt to secure systematic and faithful giving.

III. TRAINING IN STEWARDSHIP

It has long been the custom of churches and their various organizations to collect their necessary funds by a number of appeals, expecting a not very great response

each time; but going on the principle that if they tried often enough the amount would be made up. This has been found not to work out well, as people soon weary of being asked, and cease to give; whereas if there is some understanding as to regular giving at stated intervals, the amount will materially increase and greater harmony will prevail.

There are many kinds of giving which people practise; and some are good, and some are bad for the church and for themselves. There is *emotional giving*, which is usually not wise giving, as it is spasmodic and may easily respond to a poor cause which is forcibly presented. There is *selfish giving*, in which the giver has his heart set on the advertising he can obtain, the pleasure from hearing or seeing his name and the amount of his donation. *Business giving* is that kind in which the donor thinks only of the profit to be derived from the social standing his church-membership and contributions give him. Then there is *sentimental giving*, a kind which is swayed by a passing whim, a like for this, or a dislike for that. *Necessity giving* is that giving which is only forthcoming when the donor is "talked into" his gift, and this breeds ill-feeling and a discontinuance of his contributions. *Systematic giving* is fine if it is more than mere tithing, and *stewardship giving* is that kind in which the donor feels that he but gives back what has been given him to use.

Of these kinds of giving, the last two are the best. A combination of giving in which the giver feels that he is but giving an account to God of what is already his, and in which he gives in systematic, regular fashion, is one which will be most helpful to the giver and most satisfactory to the church.

Claims of Stewardship

Underlying all our plans for better church and school financing must be the conviction of the claims of stewardship upon every life. We acknowledge that all we are and have is of God, and is given us that we may better serve a needy world. No one will deny that this is at the very heart of Jesus' life and teaching, in theory believed by every one of his followers but how difficult to attain in fact!

Must Be Built into Our Lives

Timothy could pass with ease from the footstool lessons of Eunice and Lois to the lofty teachings of the Christ. The practise of religion had been built into his life. To convince a grown man that it is required of a man that he be found faithful in devotion of his time, talents, money, his very self to God, is to give all his selfishly built habits a terrible wrench. Can the school help to make this conviction of stewardship a part of the character of its pupils? To do it we must begin with the very youngest.

Stewardship in Possession

We have learned through years of experimenting that the work of the church can only be successfully carried on if it have regular support with funds given (1) systematically, (2) intelligently, (3) proportionately, (4) generously, according to a well-planned budget.

1. Training in Systematic Giving

We must begin with the young child. The school should have a plan which takes hold of the Beginner and

carries stewardship training through every grade. The Stewardship Committee has collaborated with the Religious Education Department in a plan of training for the earliest grades. It consists of a series of letters which have been published in quantity by The American Baptist Publication Society and are to be sent to parents of pupils with a return slip, as follows:

THE CHURCH SCHOOL

OF THE

.....BAPTIST CHURCH

BEGINNERS' DEPARTMENT

.....
.....

DEAR PARENT:

Thoughtful people everywhere realize that all that we have God gives to us in trust. We acknowledge that we are his stewards by giving back to him systematically a definite part of all that he gives us. This is a necessary and vital part of the religious education of our children and young people. If we are ever to have a church composed of genuine Christian stewards, we must begin with the children and train them to right ideals, for "as the twig is bent the tree inclines."

Our church is anxious to cooperate with the parents in this important matter. To help in accomplishing this end we have a Children's Tithing Band in our Church School. This is not another organization making demands upon the children's time, but simply an enrolment of those whose parents are glad to have us assist them in training their children in these vital matters. We are sure that you will agree with us that even little children can learn to share with their heavenly Father, and to lay aside for his work at least one penny out of every ten received.

If you are willing that shall become a member of this Tithing Band of the Beginners' Department, will you sign the statement below and have it returned to

teacher? By so doing you will indicate your desire to have us cooperate with you in training in the habit of giving willingly and systematically to the Lord's work.

(Signed) *Pastor.*

..... *Superintendent of School.*

..... *Superintendent of Department.*

.....
I will be very glad to have you enroll as a member of the Tithing Band of the Beginners' Department, and will do what I can to help train to recognize the principles of stewardship in life.

(Signed)

Parent.

Date

THE CHURCH SCHOOL

OF THE

..... **BAPTIST CHURCH**

PRIMARY DEPARTMENT

DEAR PARENT:

Thoughtful people everywhere realize that all that we have God gives to us in trust. We acknowledge that we are his stewards by giving back to him systematically a definite part of all that he gives us. This is a necessary and vital part of the religious education of our children and young people. If we are ever to have a church composed of genuine Christian stewards, we must begin with the children and train them to right ideals, for "as the twig is bent the tree inclines."

Our church is anxious to cooperate with the parents in this important matter. To help in accomplishing this end we have a Children's Tithing Band in our Church School. This is not another organization making demands upon the children's time, but

simply an enrolment of those whose parents are glad to have us assist them in training their children in these vital matters. We are sure that you will agree with us that even little children can learn to share with their heavenly Father, and to lay aside for his work at least one penny out of every ten received.

If you are willing to have become a member of this Tithing Band of the Primary Department, will you consider the attached statement with? If desires to become a member, let sign the statement and return to teacher, you also signing the statement of approval.

(Signed)*Pastor.*

.....*Superintendent of School.*

.....*Superintendent of Department.*

I will become a member of the Tithing Band of the Primary Department of our Church School. I wish to share with Jesus a part of all the money that I earn or that is given to me so that boys and girls everywhere may learn to know about him.

Date Name

The above is signed with my hearty approval and I will do all that I can to help live up to the spirit of it and to set aside for the Lord's work a part, preferably one-tenth, of the money received.

(Signed)

Parent.

THE CHURCH SCHOOL

OF THE

.....BAPTIST CHURCH

JUNIOR DEPARTMENT

.....

.....

DEAR PARENT:

Thoughtful people everywhere realize that all that we have God gives to us in trust. We acknowledge that we are his stewards by

giving back to him systematically a definite part of all that he gives us. This is a necessary and vital part of the religious education of our children and young people. If we are ever to have a church composed of genuine Christian stewards, we must begin with the children and train them to right ideals, for "as the twig is bent the tree inclines."

Our church is anxious to cooperate with the parents in this important matter. To help in accomplishing this end we have a Children's Tithing Band in our Church School. This is not another organization making demands upon the children's time, but simply an enrolment of those whose parents are glad to have us assist them in training their children in these vital matters.

We are asking that you consider the attached pledge with After due consideration if you are willing to have join this Tithing Band let sign the pledge and return it to teacher, you also signing the statement of approval.

(Signed) *Pastor.*

..... *Superintendent of School.*

..... *Superintendent of Department.*

I wish to become a member of the Tithing Band of the Junior Department of our Church School. I promise to give for the work of our church, and to help make Jesus known to all the people of the world, at least one-tenth of all the money I receive, whether it is money that I earn or that is given to me.

Date Name

This pledge is signed with my hearty approval, and I will do all that I can to help live up to the spirit of it.

(Signed)

Parent.

2. Training in Intelligent Giving

Giving is of little more value to character than a government tax if there does not go with it a knowledge of

the objects to which the money goes, therefore our second care should be to train in intelligent giving. Some writers advise that for this purpose the church specify that money received from the Primary Department be designated for some concrete purpose, such as a new pulpit Bible, new hymn-books, etc., while their missionary money be for a child in a near-by orphanage or a Christmas basket for a poor family. This could be done and still keep the Primary offerings a part of the church budget. The church budget as a whole should be explained to the other departments each year before pledges are taken. Care must be taken that the missionary offering of Juniors and Intermediates is to objects within their ranges of possible experience. The money the church gives to a local mission or for a bed in an Indian hospital or a child in a Chinese school may be designated to these departments.

With each year the child's interest and knowledge are growing, and it is the business of the school to see that his intelligent understanding of the claims of his church on his support grow also as well as his knowledge of the great kingdom enterprises. One way to accomplish this would be to have a talk to the department or school on the church budget, explaining the various items before any pledge-taking. The obligation to the larger enterprises of the kingdom cannot be set forth in one talk but calls for systematic presentation according to some plan of graded missionary instruction.

3. Proportional Giving

How much shall we teach children to give? All the testimony of Christian givers is to the blessing that has

come from the practise of proportionate giving starting with the tenth as a minimum. If we can get the child who has an allowance of ten cents a week to pledge one penny of that ten cents, he can then move on from that lowest level of regular, systematic proportional giving to the hilarious giver whom Paul assures us "the Lord loveth."

4. Generous Giving

While it is of first and vital importance to lay deep the foundations of regular giving, the child needs training also in the response of real sacrifice that comes in extra giving to some emergency need such as a Chinese famine or Japanese earthquake or some calamitous flood or fire in a city or country neighborhood of the homeland.

Stewardship of Time and Talents

Stewardship is of money. It is also of time and talents so that training in Stewardship must include training in service. Primary children may be encouraged to take care of baby brother; to help mother dust, to straighten the chairs in Sunday school; to share apple or orange.

Junior children can make scrap-books, run errands for the pastor; *Intermediates* can dress dolls for a mission school or carry fruit to sick friends; seniors and adults should have each their appropriate program of service near at home and far afield—things money alone cannot do but that call for time and talents. A training in giving without a training in service would result in a fruitage with all the juice squeezed out. The two must proceed hand in hand.

Stewardship of Life

Training in the stewardship of possessions, time, and talents is but laying the foundations for the stewardship of the whole life. It is to make the life surrender meaningful and real that we take time and trouble to build into our lives these basic practises of stewardship.

ADDITIONAL READING

- “How to Conduct a Sunday School,” Lawrance.
- “Piloting the Sunday School,” Fergusson.
- “The Sunday School at Work,” Faris.
- “Systematic Giving” (pamphlet), Chas. A. Cook.
- “Stewardship for All of Life,” Lovejoy. (Chapter on “Economic Aspects.”)

CHAPTER IX

MISSIONARY EDUCATION

By Nellie M. Dunham

Value

Our leaders believe that missionary education must be made a vital part of our church-school curriculum if Christian character is to be symmetrically developed. For missionary service is not only an important part of Christian living, but it is the heart of the Christian message and is a necessary and normal expression of the Christian life.

One of our State summer assemblies took "Missions" out of the electives and placed it in the required course. That is what this "Plan of Church School Improvement" is doing by making missionary education one of the ten points in this year's "Steps of Advance."

Aim

The aim in missionary education is to give to every child, every youth, and adult of the church school, missionary information in such an attractive and effective way that it will challenge his thinking and kindle the fire of missionary zeal in his heart, leading him into activities requiring gifts of time, money, and personal service; thus developing Christian character as well as furthering the cause of Christ.

Promotion Plans

In order to accomplish that which is set forth in this aim there must be well-laid plans.

In the local church where there is a religious and missionary committee it will be their responsibility to consider this point of "Missionary Education" along with the other nine points of "Steps in Advance" and to make their plan and appoint a committee for promotion. Where there is no committee the pastor, superintendent, officers, and teachers will do this work of planning.

A committee of instruction in Missionary Education for the church school must be appointed. This committee for a large school should be composed of a chairman who will have general supervision and an instructor for each of the following departments, Primary, Junior, Intermediate, Senior, Young People, and Adult. The smaller school can accomplish its work with a committee of two or three; a chairman and one or two instructors. The very small school may have just one person, who will be the missionary chairman or superintendent.

Duties of the Chairman or Superintendent of Missionary Education

1. The chairman or superintendent should read over the plans of the "Church School Improvement" from the first point which is "Organization" to the last one on Correlation. While it is true that the missionary chairman will have as her special work the missionary instruction and activities, she must also know of the other nine points and realize that her committee is to function not as an entirely separate organization but as a part of this great plan for the developing of Christian character.

2. The chairman must then read over carefully the chapter on missionary education, noting materials and methods.

3. Data gathered from a survey of the missionary instruction and activities which are being carried on in the church at present, will be of real value to the chairman in planning her program.

4. The chairman should then call a meeting of her committee of instructors, and with all materials, data, and the four points under Missionary Education—namely, (1) graded approach, (2) missionary information, (3) service and giving, (4) reading—at hand, the chairman and committee will formulate a definite program. The details for each department program may be left for the instructor in charge.

5. Since the chairman has the entire work under her supervision she should meet with the members of her committee from time to time to hear reports of work being done and to work out the problems that may arise.

Duties of the Instructor

1. Cooperation with the chairman of missionary education and the department superintendent.

2. Working out details such as time for missionary worship program (which may be any *one* Sunday of each month), time in the departmental program for the missionary story (a story every Sunday morning if possible), and time on a week-day once a month for missionary activities.

3. In the Junior and all departments above this age the instructor should have a committee made up of three students from the department who will be her helpers. In the Primary and Junior departments the instructor will do all the story-telling. In the older departments this committee may help her in the story-telling. Much

depends upon the story being well told and all information given by one who is well prepared. One who reads a missionary story in a stumbling, uninteresting manner to a group of boys and girls, does more *harm* than *good* to the missionary cause.

This student committee will find its work in the making of interesting posters, looking up lines of service activities to suggest (not decide) for the department. They will be the keepers of the "honor roll" and care for the books in the missionary library.

I. THE GRADED APPROACH

This is the first of the four points under missionary education. Defined, it means that all the missionary materials and methods for instruction and activities be graded for the different age groups.

Beginners, 4 and 5 Years Old

In this department the missionary instruction must necessarily be limited to the child's ability to understand. They can be taught to show the spirit of helpfulness toward one another in the group, to share with each other, to be happy that Jesus loves all the children, and thus be taught brotherly love and a willingness to share.

Primary Children, 6, 7, and 8 Years of Age

As the child's world grows and his knowledge of other children is increased, so must his sympathies and love be broadened into greater helpfulness and sharing.

Primary missionary stories, songs, and activities will be found under materials and methods.

Junior, 9, 10, 11 (12) Years of Age

These boys and girls are interested in people who dare to do "big" things. The accomplishments and loyalty of Livingstone, Mary Slessor, Judson, and of our present missionaries will challenge their attention, admiration, and respect.

This age is the time to strengthen the habit of giving and of reading good missionary books.

Intermediate-Senior

These junior-high and older high-school students should be challenged with the "worth-whileness" of deciding on special Christian service as their life-work.

Young People

Many young people of our Baptist churches know very little about the great missionary work of our denomination, but when they do know they are usually appreciative and responsive. One young man after seeing the pageant depicting the history and the work of our American Baptist Publication Society, said: "Well, I never knew before that this society carried on a really great missionary program and was responsible for the Christian educational program. I thought they were just a printing-house that printed and sold the Sunday-school supplies."

Adults

Noting the vast number of people who unite with our Baptist churches after they have reached adult life, we must realize that here again is responsibility to give information concerning all our Baptist missionary activities.

II. CURRICULUM OF INSTRUCTION

Following the first point, the "graded approach" which the church school will endeavor to reach, comes the second point, "Curriculum of Instruction." This means there should be a definite program of instruction outlined for the local church school. In order to do this the missionary chairman or superintendent must know the material and methods to be found in the missionary books, literature, and all other sources of information offered by the Department of Missionary Education.

The material listed here will be, not a complete catalogue of all materials of missionary education that may be secured, but rather a "key" that will unlock the flood-gates of missionary literature and helps.

1. Materials

"Catalogue of Missionary Literature for 1925-26" (free). In this catalogue will be found lists of books, leaflets on the work of the various mission stations, lists of pageants and plays; stereopticon slides and lectures.

Folder (free), "Model Missionary Libraries," guide to the right selection of missionary books, so that church-school missionary libraries will be adapted to the need of all age-groups.

Leaflet (free), "National Missionary Reading Contest for 1925-26," rules, awards, and suggestions for reading. This leaflet is necessary in the school promoting missionary reading using an honor roll to check up number of points.

Folder (free), "Materials for a Correlated Program of Missionary Education for the Church."

Stories. Graded Missionary Stories for Primary, Junior, Intermediate, and Senior, issued quarterly and featuring Home Missions, in October, November, and December; Foreign Missions, in January, February, and March, and other cooperating organizations, in April, May, and June. These graded stories are based upon the home and foreign "themes" for the year.

Charts. These charts are to be used in connection with the graded stories.

Missionary Anniversary Program. The Department of Missionary Education will issue beginning in November, 1925, the first of four courses of programs for the worship period of the church school. Each of these twelve programs will be built around an outstanding incident in the life of an eminent missionary and will include: (1) The story of the event in the missionary's life; (2) Scripture reading related to the life-story; (3) hymn; (4) "Great Utterances of the Missionary." This program will take about ten minutes of the worship period. It is suggested that the church school purchase the set of twelve photographs together with the Great Utterances of the Missionary Heroes to be honored. Photographures, size, 8 x 10 inches.

Study-books. If the missionary study-books are not being used in some other department of the church, they may be used in the church school as the basis of the mission study.

Missionary Plays and Pageants. A pageant or play based upon the same field of study which has been followed in the church school can be secured. Write for lists. Costumes of the peoples of all nations may also be secured; write for a folder.

Dramatizations. These may be planned by the different groups. Miller's book on "Dramatization" will be helpful.

Curios and Models. These are especially appreciated by the primary and junior boys and girls. These are to be found in the curio shops and may be borrowed from persons who have collections of articles from various countries.

Pictures and Posters. Attractive posters that carry a message to the individual through the "eye-gate" may be made by the boys and girls. Poster patterns may be purchased from the Milton Bradley Company through a kindergarten supply store.

Pictures may be secured from various sources. Art shops; magazines (like the *Geographic*, *Asia*, *Missionary Review*, *Missions*, and *Everyland*), and from the missionary departments of our own and other denominations.

Cut-outs and Set-up Villages of Japan, China, Africa, American Indians, and many others may be purchased through the department or from the Milton Bradley Company.

Stereopticon Slides. These slides may be borrowed from the Stereopticon Department, 276 Fifth Avenue, New York City, or through this department of the State Convention Headquarters. The public libraries have very fine collections of slides which may be borrowed.

Magazines. *Missions* is full of the latest news from the various mission fields, beautiful pictures, and interesting articles on missionary education.

The Missionary Review of the World. This magazine is as far reaching in its missionary information as its title suggests.

Everyland. A magazine for the boys and girls. Contains interesting stories and also offers material for the leader to use in missionary programs.

Missionary Songs. Songs that express the missionary idea may be found in "Living Hymns," published by The American Baptist Publication Society. Songs for the Primary in "Carols," by Leyda, and "First Book in Hymns and Worship," by Thomas.

White Cross Quotas. Names of missionaries and lists of things needed on their special fields. May be secured from State headquarters.

Book. "The Project Principle," by Erwin L. Shaver. This book is a necessity in planning missionary activities and projects. Its great value is in its suggestions which open up a great realm of activity.

2. Methods

Missionary materials are abundant; there is no lack of literature and helps for the use of the missionary leader. However, in order to make the best use of this material the leader must have a knowledge of "Methods."

(1) For the church-school hour on Sunday the following is suggested for each month:

First Sunday. Use the "Missionary Anniversary Program" in the worship period of the school. It requires from ten to fifteen minutes for this program.

Second Sunday. Missionary story in the field of the study-book for the year (graded stories), ten minutes.

Third Sunday. Missionary program in field of study-book for the year (ten minutes).

Fourth Sunday. Missionary story in field of study-book.

(2) *A Week-day Meeting.* Once a month or quarterly. In order to have a program of activities as is suggested later in this chapter, a week-day meeting is necessary. This might be an evening meeting for the groups above junior age, with an afternoon meeting for the primaries and juniors. At this time a missionary pageant or play may be planned or a time when things are gathered together and packed into a box to be sent to a mission field.

(3) *A Service Activity* or project. A service that requires the time, talent, and money of the individual. (Further discussion of this under "Activities.")

(4) *Reading of Missionary Books.* These four general methods of missionary education are essential and can be used by the large and small schools alike.

Departmental Methods. It will not be possible to go very far into the field of departmental methods, because of limited space. But it is hoped that the suggestions given will help the missionary instructor find other interesting ways to present "Missions."

Primary. In the church school where the Sunday-morning session is only one hour in length, there will not be a great deal of time to give to the missionary program. Besides the telling of the graded story, a missionary song may be used one Sunday, a missionary prayer another, a picture study at still another time, using a picture like "The Hope of the World." At the missionary offering every Sunday, a "cut-out" picture of a child of the country to which the gifts are to be sent may be pasted (after cutting out) on a piece of heavy cardboard, and stood behind the offering-basket on the table. In one department a little paper tent was used to hold

the money gifts that were to be given to keep a little sick child at the Fresh Air Farm for the summer. At another time they used a little ship (from the ten-cent store) after the money had been placed on the ship and the leader explained that it was to go across the ocean to help give the story of Jesus to other children; the leader then sailed the boat across the ocean while the children sang the "Whisper Song."

Giving knowledge through the eye-gate is one of the best methods to use with the primary children. One department had a missionary corner in its room, two or three pictures were hung low on the wall within easy reach of the children, the sand-table was transformed into a Japanese village by bits of real moss and tiny trees made of paper and Japanese cut-outs, and on a low shelf were several Japanese curios. When the missionary stories were changed to another country the corner was changed. Week-day sessions once every quarter give opportunity for service activities and projects. Dramatization and missionary plans for Primary children will be found listed in the missionary catalogue. A dramatization or play should be given once a year.

Juniors. In the church where there is a Crusade Company or a Junior B. Y. P. U. carrying on a missionary program, the missionary instructor of the Junior Department of the church school and the leaders of the Crusade and Junior Union should meet together and plan the missionary program of instruction and activities for *all* the juniors of the church. The Junior Department of the church school might care for the missionary worship programs and use the graded stories, while the Crusade leader teaches the junior mission study-books, home and

foreign; both leaders uniting in the directing of the reading and of the service activities. One marking system for honor points should cover all the work.

Missionary Worship Programs. These programs listed under "Materials" have an interesting appeal for juniors and should be used at the Sunday-morning session. A program for one Sunday of each month is given. The following outline is given as a suggested method by which a few minutes each Sunday may be spent to good advantage.

First Sunday. Missionary Anniversary Program for the worship period prepared by the Department of Missionary Education.

Second Sunday. Graded missionary story, followed by the salute to the Christian flag and one verse of the song "We've a Story to Tell to the Nations."

Third Sunday. Graded story, followed by a season of prayer (the juniors leading) for the missionaries.

Fourth Sunday. Placing of gold stars on the honor roll or shield for the juniors who are honor pupils. Tell missionary story. For reading and projects see points V and VI.

Intermediate-Seniors. There are graded missionary stories for these two groups which are to be used three Sundays each month, and the missionary anniversary programs are planned for one Sunday each month. The pictures of these honored missionaries together with the "great utterance" can be used very effectively. The missionary pageant makes a strong appeal to this group, and two such pageants should be given during the year.

Service activities and projects should be planned and the missionary reading and giving stressed. One or two

missionary speakers during the year, for the week-day evening session of the department, will add greatly to the interest and give opportunity for decisions for "Life Service."

Young People. No graded missionary stories are prepared for the young people or adults. The missionary study will be taken from two of the study-books for the year. The worship programs may be used the first Sunday of each month. In many churches the B. Y. P. U. and the W. W. G. are having missionary programs. There should be a united plan worked out whereby the young people's department of the church school and the B. Y. P. U. will be assigned definite parts of the missionary program. Stewardship, reading of missionary books and service projects, pageantry and missionary speakers must be included in this program.

Adults. These classes are usually organized, and much of the missionary instruction and activities can be carried on at the class meeting each month. A study of the great missionaries, the present work of our mission boards, and stewardship may be the basis for study along with the adult study-books.

III. SERVICE AND GIVING

Missionary education is one of the best fields for the use of the project method; missionary activities are the natural result of missionary information. From the little beginner to the oldest adult there is some service which they can render. Doctor Shaver's book "The Project Principle" is full of suggestions; it is the best book we have in this field and is just as necessary to the missionary

instructor as the missionary text-books. Doctor Shaver has gathered together in his book projects which have been worked out in various church schools, and the projects are all grouped according to departments. Since this book is within reach of every worker the suggestions here will be brief.

In all the missionary projects the leader stands ready to help suggest and carry out the work decided upon, but the leader is not to do the deciding for the group. In the Junior and all departments above, the student committee will look about for things to suggest for the group to do. The plans and details as well as the actual working out of the project should be by the entire group.

The following list of activities and the various groups that may participate may be used as a guide:

Beginners Helping Other Children. After telling a story of helpfulness and showing a picture of a little child who was smiling because he had plenty of milk and another picture of a little child crying because he had no milk, the leader suggested the children might give their gifts (money) to buy milk for a real baby. The little folks were delighted. The next Sunday the leader brought a half-pint milk-bottle; on one side was the picture of the crying baby, on the other side the picture of the smiling baby. Before the offering was put into the bottle the crying baby faced the children, but after their gifts had nearly filled the bottle, it was turned around, and there was the baby smiling. This giving lasted about six weeks, then the money was given to provide milk for a little sick baby.

Primary Children may send scrap-books (which are made on week-days or in the pre-session period of the

church school) to the Children's Home, day-nursery, children's ward of the hospital, or in mission boxes. The pictures for the books must be carefully selected from the pictures brought by the children.

A Party for Other Children or a picnic with the infirm children as hosts.

Giving a Missionary Playlet for the Older People, *Making and Sending Valentines* to children who are sick or who may not have any one to remember them. Making little baskets of heavy paper and filling them with flowers to carry to the old people's home.

Gifts of things needed on the mission fields at home and abroad.

Juniors. A group of Juniors adopted six elderly people in the infirmary, the boys carried gifts and cheer as they visited the three elderly men, and the girls did the same for the three women.

The Singing of Christmas Carols to "shut-ins." Exchange songs and gifts of booklets with pictures telling the Easter story for the crippled children. *White Cross Quotas* which are lists of things to be sent to certain missionaries for use in their work. Be certain that everything packed in a missionary box is a "real gift." Juniors should be encouraged to show the missionary spirit in the home by giving "glad service."

Intermediates and Seniors. See pages 223-291. "The Project Principle in Religious Education," by E. L. Shaver. Visiting the older members of the church and carrying cheer, holding services at the various institutions. Telling stories to groups of children. Filling *White Cross Quotas*. Rendering special service in the church. Putting on plays and pageants.

Young People. See "The Project Principle in Religious Education" by E. L. Shaver, pages 292-319. One group of young people took the responsibility of conducting a Sunday school for Chinese children for a year; the result is a strong Chinese Mission with extension work into the homes.

Americanization Work. The young women will find opportunity to go into the homes of the New Americans, teaching not only English and American customs but the love of Christ as well. The young men can have classes for the boys and men.

Acting as Big Brothers and Sisters to boys and girls who have been assigned to them by the Juvenile Court.

Sending one or more of their members *to the State Summer Assembly* for training.

Serving as teachers and workers in the local church, and thus doing their part in missionary service.

Adults. Providing better equipment in the children's departments. Calling in the homes of the sick and shut-ins. Filling White Cross Quotas. Planning with the young people for a missionary program for the entire church. Supplying missionary literature for the bulletin-board and the free literature box. Gifts of missionary books to the church school library.

Missionary Giving has been dealt with above, but there remain a few general suggestions which may be helpful.

First, all gifts should go through the missionary treasury of the church, designated for the desired purpose for which it is given.

Second, giving should be a matter of education, leading to an appreciation of the privilege of giving. Teach the boy and girl to share joyously with a genuine spirit of

fellowship giving of their best and that which is their very own.

Third, money is a trust, so is time and talent; the happy Christian is the one who is a *good* steward.

Fourth, teach systematic giving; stress this especially with Juniors that they may establish the habit of giving regularly to the Lord's work.

Fifth, stewardship should be a part of the regular missionary instruction. A boy who had come into the Junior meeting for the first time was interested in the project on hand of packing a box to send to an Orphans' Home in Alaska. He was one of the first to offer to bring a gift for the box. Jumping to his feet he said: "Say, I have something I can bring, there are a lot of my old books with the backs off. Mother told me to throw them away. I don't want 'em, but I guess they'll be good enough for the orphans." Immediately "Bob," who was on the committee to pack the box, answered the new boy: "Your old books with the backs off don't go in our box; we only send things that are good enough for ourselves." After some little time it was decided that a few of the books might be repaired, and they were, but along with the books went the "new boy's" own pocket-knife, and he gave it because it was such a "dandy" knife. He learned to give of his best to the Lord and not just what he did not want to keep.

IV. MISSIONARY READING

Every church school should have a missionary library with a librarian in charge, this person must be a promoter of missionary reading, using interesting posters. Where

the school is departmentalized, the books for Juniors must be in their department each Sunday for distribution, and the same method for other departments. Credits and Honor Points will stimulate the readers. In the Junior Department the small shield has been used for the individual boy or girl and the large shield for the department. When a book was read a silver star was placed on the small shield, for every two books read a gold star was placed on the large shield.

All reading points must be kept, in order to make a correct report at the close of the year.

The leaflets "National Missionary Reading Contest" and "Model Missionary Libraries" will give rules for counting reading points and lists of books for Missionary Libraries. "The life-stories of the great missionaries will quicken the interest that must underlie every forward movement which is worth while, and will tend to produce a new sense of Christian stewardship of money and of life."

CHAPTER X

CORRELATION

By Willard R. Jewell

No one can observe carefully the multiplicity of educational organizations in an average local church without realizing the need for some unifying agency. A pastor of a large city church recently remarked that there were in his church seventeen different organizations that were unrelated either in program or purpose.

We have the Sunday school with its departments and organized classes, the Junior, Intermediate, and Senior B. Y. P. U.'s, the World Wide Guild, the Children's World Crusade, the Boy Scout, the Girls' Camp Fire, the Girls' Reserve, and many other similar organizations, each bidding for the time and interest of boys and girls and young people. Each of these organizations was formed in response to a definite need, each proposing a program for meeting that need, but there has been little or no attempt to discover how that program is to fit into the educational program of the church as a whole. The result is that we have this multiplicity of organizations, all of them good in themselves, all of them filling a definite need, but as unrelated as were the dry bones in Ezekiel's vision. The crying need is for some means of unification, some common objective, some central agency that will help to unify the whole denominational program.

Any program that will accomplish this unification must be a program not for any one organization or group but

for the entire church; and must include all the educational activities of the church. A single educational program directed by a single agency is an absolute necessity if any unification is to be secured. Any groupings that are made within the church should be formed, not on the basis of special interests, but on the basis of age. The entire church should be organized into departments according to ages, following closely the age-groupings commonly accepted in the church school. For example, for those of the Junior age—9 to 11—there should be a single Junior Department for the entire church with a single program and a single leadership, even though that department function on Sunday morning as a study class in the church school, on Sunday afternoon or evening as an expressional group in a Junior B. Y. P. U., or on a week-night as a center for missionary activity in a Children's World Crusade. This junior program should not only be unified in itself but should be definitely related to the entire educational program of the church.

The same must be true of all the other departments of the church. If there is to be a Boy Scout organization, it must be a definite integral part of the Intermediate Department of the church, and not an independent organization responsible only to a non-denominational headquarters in New York. Likewise, if there is to be a World Wide Guild organization, it must be an integral part of the Senior or Young People's Department of the church and directly under the leadership of that department. The program of study or activity must conform to and be a part of the program for the department, and not be determined or directed by any agency outside the local church. Of course, the department leadership will wel-

come any suggestions or any study material from any source that will aid in carrying out the department program. The program for each department must not only be unified within itself but it must be unified with the educational program for the entire church.

The Objective in Religious Education

A program as indicated above must find its unity not in a body of material to be taught, but in the needs of the individual child, in a life in the process of living. The goal of religious education is to lead the child to accept Christ as his personal Saviour, bringing him into vital relationship with Him, and to develop the child in the Jesus way of living. We must recognize that the material is always a means to the end, and that the end is the building of Christian attitudes, or virtues, such as love, reverence, devotion, honesty, truthfulness, justice, that will control conduct. Knowledge, if it is to be of any value, must be born of experience, and out of the interaction of knowledge and new experiences attitudes are formed. As knowledge is but a bundle of experiences, so character is but a bundle of attitudes. Christian attitudes are born only through a personal contact with Christ. The goal of Christian education, then, is so to develop the child in the experiences of the Jesus way of living that Christian attitudes will be formed, which will become the controlling power in the life. Our task is to discover what Christian attitudes we ought to develop in each age-group and to shape our whole program for that department toward their formation and development. It is in the attitudes desired for any given group that we are to find our basis for a unified program.

I. THE BOARD (OR COMMITTEE) OF RELIGIOUS EDUCATION

If there is to be a unifying of the program, there must be a unifying agency. This can best be secured through the selection of a Board of Religious Education to represent the entire church. It is not enough that there shall be an educational committee of the Sunday school; the whole church and all the educational agencies in the church must be represented in order that there may be a single leadership. The multiplicity of organizations and programs is due largely to a lack of unified leadership. Therefore it is important that there be a single directing agency for the educational program.

The Board of Religious Education should consist of three to seven members according to the size of the church. They should be selected, not because of any office they may hold, but purely on the basis of their educational vision and experience and their ability to plan and supervise an educational program. Public school principals or supervisors, if thorough Christians, are valuable members of this Board.

Duties of the Board

It will be well for the sake of efficiency to departmentalize the Board, giving to each member a definite responsibility. One or two members should be made responsible for the discovery and training of leaders. The greatest need in most churches is that of an adequately trained leadership. There are many young people who are both willing and competent to become leaders, but who fail to do so because they lack the necessary train-

ing, which the church has failed to provide. The curriculum in the church school should be so planned that leadership-training courses are a definite and integral part of the general curriculum and not something apart to be taken as a special course of study. Every young person in the church should have this definite training. Special training-schools should also be planned for; one such school of at least ten sessions should be held in the fall and one in the spring of each year.

Other members of the Board should have as their chief duty the general supervision of the curriculum for the entire church. The study material in the church school, young people's organizations, mission societies, etc., should all come under the survey of this committee, which in turn is responsible to the Board. The Board will, of course, not become arbitrary or dictatorial as to what material shall or shall not be used; but through these representatives it will become thoroughly familiar with the best materials, and thus be in a position to advise with groups or departments as to what material is best suited to their needs. In this way the Board will be able to unify the curriculum, which is the first step in unifying the educational program.

Working in the closest possible cooperation with these members in charge of curriculum will be at least one member of the Board who will have the general supervision of the missionary education for the entire church. It is necessary that there be a single supervising agency for all missionary work in the church. In no other way can we hope to secure a unification of the missionary program. The subcommittee of the Board should be responsible for the creation of any new missionary organization needed,

and should also be responsible for the gradual elimination of any organization where there is a duplication of effort. The only excuse for the creation of any new organization in the local church is that it will meet a need that cannot be met as well by some other organization already in existence. Any proposal to create any new organization should come before the Board for its approval.

Other duties will be discovered for which other members should be made responsible, such as grading, finance, building, and equipment.

The Advisory Council

In addition to the Board there should be an Advisory Council, made up of one representative from each of the organizations, departments, and activities of the church. This Council should hold regular monthly meetings at which all the educational activities should be reviewed. The chief function of the Council will be to survey all the needs and to secure a unification of the entire educational program. The power of the Council will be advisory only. Final action on any policy or proposition should be left to the decision of the Board which is responsible only to the church.

The Directing Agency

In order that there may be the greatest efficiency the Board should select some one to direct the program. In the larger church he will be a paid worker and will be known as the Director of Religious Education. Such a worker should be employed by the church but only on the recommendation of the Board. In most churches,

however, it will not be possible to have a paid director, in which case the responsibility will fall on either a volunteer layman or the pastor. Many pastors who have but recently completed their training and who have a vision of religious education, prefer to direct the educational program themselves. But in any case the director must be selected by the Board and be responsible to the Board. It must always be understood that he is the director of the educational program for the entire church and not simply for one organization of the church. For this reason it is usually best not to try to combine the office of director with that of the superintendent of the Sunday school as we now understand that term. The latter is the supervisor for a single organization, while the director functions for the whole church.

II. A UNIFIED CHURCH PROGRAM

We have considered the need of correlation in the diversified agencies of the church, and have seen how we should organize so as to bring all the work of the church under single executive and administrative heads. Now comes the real task. The church has recognized the need for a unified program; and has its Board, and Council, and Director ready to inaugurate it. But what shall the program be? How shall the Board go about building up its new correlated line of work?

First, the board must come to a realization of the task that it is trying to accomplish. This is a task of religious education which is to supplement the secular education of the child. This will seek to round out the child's education by giving him the spiritual aspects of his environ-

ment, by putting proper emphasis on its moral values, and by transmitting to him the common religious inheritance.

Second, the board will endeavor to find out just how well the church has been doing this work in the past. It should draw up a chart showing each of the organizations and the work it covers; where the groups are inadequate, and where they overlap; what work is being duplicated, and what is being left undone. This chart the board should place before the Advisory Council, that the two groups may have a common knowledge as to their needs.

Third, the board will lay before the council a consideration of what initial steps should be taken to put in operation a unified church program. It would be better to say to "build up" a program, for the change must necessarily be gradual and progressive. The fundamental things to keep in mind are these: The program takes into consideration groups divided according to age, and endeavors to see that each member of the group secures a complete religious education in the various organizations of which he is a member. Because of the traditional disunity of these organizations, workers must be brought from a view-point which is of their own particular organization to that of the church as a whole.

The board will seek a well-organized and efficiently administered program. It will include all the present organizations of the church. It will provide for vacation and week-day religious instruction. It will encourage religious education in the home. It will cooperate with denominational and interdenominational educational agencies, and with the public schools in their program as well.

Young People's Activities

One of the most urgent needs for a unified program is in the Young People's Department. The situation is really acute. The three lines of activity where the need for unification is greatest are the organized classes, the B. Y. P. U., and the World Wide Guild. There must be found some means of preventing overlapping. The best solution is to be found in the use of the "Christian Life Program." Send to your State Director of Religious Education for free material. Call a meeting of representatives of all organized classes, the B. Y. P. U., and the W. W. G., and lay the whole plan of the Christian Life Program before them. Explain that this plan does not belong to any one of these organizations alone but to all of them. Make it plain that the denominational leaders in each of these organizations are squarely behind this unified plan. Get the entire Young People's Department of the church to adopt the Christian Life Program, leaving to each organization the working out of that part of the Program which is nearest in keeping to its own desires, always, however, under the general supervision of the Board of Religious Education. The Program is sufficiently comprehensive to include all young people's activities.

One of the supreme reasons for this demand for a unified program grows out of the new emphasis being placed on week-day and vacation schools. Ten years ago the number of week-day schools of religion could be quickly counted. Today the number runs up into the thousands. Without question the number will again double and quadruple during the next five years. Are

we now going to launch these new and powerful movements without some means of correlating their programs with the educational program already in existence?

The limits of this chapter forbid detailed suggestions as to how this unification is to be achieved. It will be sufficient that we point out the necessity for such correlation and to suggest the first steps in the solution of the problem. Unification must come through the Board of Religious Education and the Curriculum Committee. A careful survey must be made of all the factors involved. When the objective for a given age-group has been decided upon, the Board must then decide what portion of the task shall be given over to the week-day and vacation schools and what can best be done by the church school on Sunday.

Inasmuch as a great deal of the week-day work must be done interdenominationally, it will be well to emphasize in the week-day schools those things which are common to most Protestant churches, and reserve for the Sunday classes those things which belong more distinctly to the denomination or the local church. In any event the task of correlating the program in week-day and vacation schools with the educational program of the church as a whole must rest with the Curriculum Committee of the Board of Religious Education.

III. CHURCH VACATION SCHOOLS

The Church Vacation School (Daily Vacation Bible School) had its origin in, and for many years, was confined to the "down-town church" and mission station. Its success in these fields has been so pronounced that it

is still hard for many pastors and churches aside from these fields to realize that the Vacation School may have a real place in other fields. One of the most common statements coming from the church of the family type, especially in communities that are rather above the average, is "Our children do not need such schools," "Our children will not attend such schools," or "All our children are away during the vacation period." Such statements are perfectly honest and are not intended to proclaim a peculiarly superior people. Some communities may exist where these things are true, but we have yet to find them. The community in which the best religious educational work is being done is just the place where the children will be sure to reap the greatest values from such schools.

The school takes the boy or girl at the critical time when idleness begins to pall, and offers pleasant and profitable occupation through story, song, games, drills, first aid, and handwork. Bible instruction is basic in all the school work, and the six weeks' course comprises more Biblical teaching than can be put into six months of Sunday school.

From time to time outings are arranged, thus emphasizing the vacation idea and strengthening the whole life of the child by means of wholesome outdoor recreation.

The industrial features of the school train the creative instinct of the child. Care should always be taken to see that the best possible work is done and that the articles made are of real value. The completed basket or garment which the child takes home at the end of the course should be not only a souvenir of the school, but an article of practical use.

The Church Vacation Bible School serves all communities and nationalities. The principles apply to residence communities and to crowded tenement sections.

Usually the sessions are held in the Sunday-school rooms of a church, but very successful schools in Philadelphia and elsewhere have met in a tent that was used in the evening for evangelistic meetings. Any place that is reasonably secluded and quiet will do.

IV. WEEK-DAY CHURCH SCHOOLS

1. Upon the home must primarily rest the responsibility for religious instruction and training.

2. The public school came into existence to assist the home and state in the interests of the child.

3. When the home and the school are unable to give the child a necessary life-equipment, the need of which they mutually agree upon, cooperation is necessary.

4. By cooperation we mean that the public-school authorities shall assign to the pupils, upon the definite request of the child's parent or guardian, a portion of his schooltime to be given up to religious instruction, at such time as shall be mutually agreed upon by the parent and school authorities, and at such places as may be indicated by the parent.

5. The importance of securing schooltime can hardly be overestimated. The granting of such time enables the religious forces of a community to reach all the children with religious instruction. It also gives added worth to the religious instruction in the minds of the pupils. They come to look upon the work of the church school as equal in importance to the work of the public school.

There are three types of week-day church schools, as follows:

Type I. The denominational or individual church type of Week-day School is that in which the week-day religious instruction is a part of the educational program of an individual church without cooperation with other churches.

Type II. The denominational cooperative school is one in which the denomination provides the curriculum and internal administration for which the pastor is responsible, while the general promotion and standardization of plans and other acceptable elements are under the direction of an advisory board of religious education officially representative of the cooperating churches.

Type III. The interdenominational school is one functioning under an interdenominational board of religious education officially representative of the cooperating churches. This board conducts schools, selecting as a curriculum a non-denominational course.

Of these three experience has shown Type II to have the greatest number of practicable features. Additional material can be obtained by addressing the Division of Church Vacation Schools and Week-day Religious Education, The American Baptist Publication Society.

V. INTERDENOMINATIONAL RELATIONSHIPS

The church shares a community responsibility for religious education. It is not in the business of building up its own organization exclusively and selfishly, for such a policy breeds competition, rivalry, and division. It seeks

a Christian comity with other churches in order to lift the whole social life. School leaders must be concerned for more than the school; they must assist in creating forms of community cooperation for the sake of all the children of all the people.

The simplest form of organization is the Community Council of Religious Education. This Council is composed of representatives chosen by the cooperating churches and of representatives at large selected for special competence. The Council will seek to popularize the idea of religious education, will promote Community Schools of Training, and gradually develop a community program. This program will include Vacation Schools and Week-day schools.

Beyond the Community

The Sunday school has been brought to its present stage of development largely by a voluntary organization made up of members from many churches. This voluntary organization spread over the State, nation, and world. We now have the State and International Councils of Religious Education which are towers of strength to our Protestant Sunday school movement. Every school ought to be a loyal supporter of our interdenominational fellowship for Church School Improvement.

ADDITIONAL READING

- "A Parish Program of Religious Education," Squires.
- "Religious Education in the Church," Cope.
- "The Educational Task of the Local Church," Bower.
- "The Week-day Church School," Cope.

"Week-day Church School Methods," Young.

"How to Conduct a Church Vacation School (Revised)," Gage.

"The Daily Vacation Church School," Stout and Thompson.

"Organization and Administration of Religious Education," Stout.



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